HISTORICAL GEOGRAPHY OF VALLUVANAD

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DECLARATION

I, Greeshmalatha A.P. do hereby declare that the present work entitled "HISTORICAL GEOGRAPHY OF VALLUVANAD" is a bonafide research work carried out by me under the supervision of Dr. M.R. Raghava Varier, Manalil Trikkovil, Cheliya (P.O.) 673 306. I have not submitted it fully or partially for the award of any other degree or diploma before.

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LISTS OF ABBREVIATIONS

AES	-	Asian Educational Services
ARE	-	Annual Report of Epigraphy
ASI	-	Archaeological Survey of India
BRW	-	Black and Red Ware
EI	-	Epigraphia India
E . long	-	Eastern Longitude
IA	-	Indian Antiquary
IAR	-	Indian Archaeology: R Review
IHC	-	Indian History Congress
IHR	-	Indian Historical Review
MSL	-	Mean Sea Level
N. Lat	-	Northern Latitude
OUP	-	Oxford University Press
SII	-	South Indian Inscription
TAS	-	Travancore Archaeological Series

INTRODUCTION

The present study entitled 'Historical Geography of Valluvanad' is an attempt to discuss the various dimensions of the history of Valluvanad on the basis of the geographical peculiarities. Geography has an important role in shaping the history of a region. Here an attempt is undertaken to unveil how human beings interacted with nature to form livelihood patterns, modes of production and distribution, their social and cultural life and institutions of power, and domination and such other factors. The historical significance of a region depends mostly on the nature of topography, resources and productive pattern of the terrain.

The peculiarities of the region under discussion are the undulated nature of the terrain, which included hilly regions, slopes, plains, river valleys etc. In historical studies regions have been considered as a fragment of the whole or as a part of macro-history. The studies of Romila Thapar on regional history have provided an

insight into the historical significance of the region like Punjab and Konkan.[1] According to Thapar, "at the geographical level, the importance of regional history needs no bush. It encourages the search for and often the discovery of new sources ranging from archaeological to archival. This inevitably leads to new questions, which raise the study from information to fresh interpretations. This in turn helps us to redefine the pattern of the region".[2]

The area of the present study lies in the south and south-east of Eralnadu. To be more clear, it spreads largely over the regions of the present Thrissur, Malappuram, Palakkad and Kozhikode districts. The chiefs of this territory bore the hereditary title Rija¿ekhara or Riyiran.[3] A chief of

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1 Romila Thapar, 'Regional history: The Punjab', *Cultural pasts* New Delhi, 2000, pp. 95-108.
Idem, 'Regional history with reference to the Konkan' *Ibid.,* pp. 109-122.

2 Ibid., p. 110.

3 S.I.I. Vol. V. No.s 772 & 775.
Narayanan M.G.S. *Political & Social Conditions of Kerala under the Kulasekhara empire. C. 800 - 1124. A.D.* Ph.D Thesis University of Kerala, Trivandrum, 1972, Chap. on Divisions of the Kingdom.
Idem, *Perumals of Kerala,* Calicut, 1996. pp. 97-98.
Raghava Varier, Rajan Gurukkal, *Kerlacharithram*, Vallathol of Vidyapeedam, Sukapuram, Edappal, 1991, p.174.

this territory *Valluvanad Udaiya Iriyiran Sittan* figures as witness to the Jewish copper plates of 1000 A.D. issued in the 38th regnal year of Bhaskara Ravi Varma.[4] A member of this chiefly family named Vellan Kumaran distinguished himself in the battle of Takk°lam,[5](A.D. 949) fighting it on the C°la side on behalf of the C®ras. Incidentally, it was this Vellan Kumaran who became famous as the ascetic Caturi¸a¸a Pa¸di¶a and got attached to the ma¶ha of Tiruvo¤¤iyur.[6] Valluvanad is designated as Vallabharashtra in Tiruvo¤¤iyur inscription of A.D. 959 and the chief of it as Rajasekhara.[7] The chiefly house also maintained a body of hundreds called Arun£¤¤uvar. The body of Arun£¤¤uvar (The 600) of Valluvanad finds mention in an undated C®ra inscriptions of the 10th century from Irinjalakkuda, which reveals the strength and status of the

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Kesavan Veluthat, *The Political structure of Early Medieval South India*, Orient Longman Limited, 1993, p.118.

P.J. Cheriyan (ed). *Perspectives on Kerala Hisstory the 2nd millenium Kerala State Gazetteer* Vol. II, Part II, Kerala Gazetteers, Government of Kerala, 1999. p.59.

4 E.I. Vol. III, p. 68ff.

5 Above, n. 46.

6 Tiruvo¤¤iyur Inscription (A.D. 959) of Catura¸a¸a Pa¸·i¶a E.I. Vol. XXVII, p. 293.

7 Loc. Cit.

Valluvanad.[8] According to M.G.S. Narayanan, "it reveals the strength and status of hereditary governor as well as the southern extension of his district into the neighbourhood of Makotai". [9] Certain stone inscriptions of the 10th and 11th centuries of the Cera period recovered from Cokriam, Paikann£r, P£kkott£r, and Tavaranur contain references to *Valluvar*, *Rayira*, etc.[10] The inscriptions of Sukapuram help us to understand that 'Valluvanad had some connections with Perumpilavu. This inscription mentions Perimpilavu as the *Kizhitu* of *Iravi Devi Amman*.[11]

The *Chaver* song, *Chengazhinambiyar pattu* contains reference to the seeking of the grace of Pazhayannur Bhagavati, which may indicate the

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8 *Iccerikkal Valluvanattu arun£¤¤urnvarkkum Kival.*" M.G.S. Narayanan, *Perumals of Kerala,* Calicut 1996 pp. 97-98.
Idem, *Index to cera Inscriptions, Companion Volume* of the Ph.D Thesis op. cit.

9 Loc. cit.

10 S.I.I. Vol. 5, pp. 53-54, No. 772-775.
A.R.E. No. 208-211of 1895.
M.G.S. Narayanan, op. cit.,
M.R. Raghava Varier, Rajan Gurukkal, *Keala Charithram Vallathol Vidyapeedam,* Sukapuram, p. 174.

11 S.I.I. Vol. 5, No. 772. lines 3,4,5,6
Also see stone lying in the North Veranda of the Dakshinamurthi temple at Sukapuram.

connection of Valluvanad with Pazhayannur. In the same way, the existence of hills by name *Vellattiri malas* at Vandazhi, Palakkad may also suggest its connection with Vellattiri (Valluvanad).

According to *Keralolpatti* tradition the region of Tiruniviya and the protectorate of the ancient twelve yearly festival of Maminka (Mahamagha) held there originally belonged to Valluvanad.[12] During the medieval period this royal family of Valluvanad was known as the *swar£pam* of Arangode. [13] It is considered that they belong to the *Samanta* sub-caste. The Manipravalam work *Unniccirutevicharitam* of the 14th century A.D. contains the reference *Vallunvanad Maha Samanta Samooham*.[14] Reference to *Valluvanagarappalli Jayanti* is found in *Unniyaccicaritam*.[15] It is learnt that till the 13th

12 M.R. Raghava Varier (ed.) Kerolpalthi Granthavari the Kolathunad Traditions) Calicut University historical series, Department of History, Calicut University, p.42.

13 K.V. Krishan Iyyer, The Zamorins of Calicut. p. 45.

14 Surand Kunjapillai, *Unniccirutevicharitam* University of Kerala, Thiruvananthapuram 1954, pp. 22-23 - Gadhyam - 6.

15 Mughathala Gopalakrishnan Nair, *Unniyacci caritam,* The State Institute of Languages, Nalanda, Thiruvananthapuram, 1990, pp. 17-19 Gadyam-4.

century A.D., Valluvappalli remained under the control of Vellattiri.[16]

Early writers discuss it as one of the traditional divisions of the cheras of Mahodaypuram.[17] The rulers of this region were called as *Arangottudayavar*.[18] *Arangottudayavar*' means the owner of the regions which lie on the other side of the river. This territory lies the north of river Bharatapuzha. The title *Nattutayavar* appears as the title of the *Naduvazhi* of Kerala. References to Valluvanatutayavar are found in the Jewish copper plates of Bhaskara Ravi Varma.[19] According to M.R. Raghava Varier and Rajan Gurukkal, *Naduvazhis* are the owners of *cherikkal* land of the different parts of *nadu*.[20] Instead of treating the *nadu* as the administrative unit under a king, they are of the opinion that, it is the

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16 Loc. cit,

17 K.P. Padmanabha Menon, *History of Kerala,* Vol. 2 Ernakulam P.K.S. Raja, *Medieval Keala,* Calicut 1966, 2nd edition p. 65. K.V. Krishna Ayyer, *The Zamorins of Calicut,* University of Calicut 1999 (1938). Elamkulam, P.N. Kunjapillai, *Studies in Kerala History,* Kottayam, 1970, p. 250. M.G.S. Narayanan, op.cit., Calicut, 1996, p.66.

18 Manavikrama Raja. K.C. *Kerolpathi Kilippattu*, Kottakkal, 1990, See the Glossary (No.4).

19 Cochin plates of Bhaskara Ravi Varma, E.I. *op. cit.*

20 M.R. Raghava Varier, Rajan Gurukkal, *Kerala Charitram,* Vallathol Vidhyapeedam, Sukapuram, pp. 166-7, p.171.

relation through the exchange of the materials among the people for livelihood, which leads to the basis of the formation of *Nadu*. There are instances where the term *Nadu* is treated with the *Rashtra* or *Rajya*, in which political power is linked with. In this sense, *Nadus* are the political unit. The basis of the political power of *Nadus* are depended on the power vested upon the *Naduvazhis* to punish and protect the settlers of the area subject to their developmental activities.[21]

The Rajas of Valluvanad were generally known by the title 'Valluvakonatiri'. According to K. V. Krishna Ayyar, the title '*Konatiri* means 'king' and it is greater than the rank of *Natuvazhi*, *Utayavar* and *Svarupis.* It is enjoyed only by *Arangot*, and *Nediyiruppu*, the former being Valluvakkonatiri and the latter Kunnalakkonatiri.[22] They were also known by other names like Chathan Kotha, Sree Vallabhan, Vallabhan, Vallodi (Valluva Ati). Vellattiri, Arangodan, and Rayiran

21 *Loc. cit.*

22 K.V. Krishan Auyyar, *op. cit.*, p. 52.

Chathan.[23] They were also called *Valluvar* in C®ra inscriptions.[24]

Various components of a state such as a massive body of bureaucratic functionaries, subordinate positions, local magnates and an army (Kalari) etc., are also seen functioning in Valluvanad. The orders of the titles (Subordinate positions) of the royal members according to seniority are *Valluvakkonatiri* (the ruling raja), *Vellalpad, Edatharalpad, Thachalppad* and *Kolathur Tampuran*.[25] The four major *Tavazhis* of the royal house include *Mankada, Aayirazhi, Kadannamanna* and *Aripra.*

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23 Stone Inscription of Cokiram, Dakshinamurti temple, Sukapuram, Edappal,
S.I.I. Vol. 5, pp. 53-54. No. 775.
A.R. No. 211 of 1985.
M.R. Raghavavarier (ed.) *Kerolpathi op. cit*.
Mughathal Gopalkrishnan Nair, *op. cit*., p. 2.
Manavikrama Raja. *op. cit.*
The important Deeds and Documents of Valluvakonatiri preserved in the Regional Archives Kozhikode.
The documents of the private property of the members of the Royal family of Vellattiri.
M.G.S. Narayanna, *op. cit*., See Glossary
Interview with the numbers of the Royal family of Valluvakonatiri.

24 S.I.I. op. cit. A.R. *op. cit*.

25 Interview with the members of the Royal family of Valluvakonatiri.

Karuvayoor Moosad was the Chief Minister of Vellattiri. Others who formed the cabinet under him were Mannarkkad Nair, Dharmoth Panikkar, Veettikkattu Nair, Kolathur Warrier, Pulappatta Nair (Kutiravattom) Karakkat Moopan, Edathara Nair and Kongad Nair.[26] This enabled us to understand a rough idea of the extent of the territory of Valluvanad Rajas.

When the Zamorin started his campaign against Valluvanad in the 13th century A.D., Kavalappara Nair, Dharmoth Panikkar and Kuthira Vattathu Nair threw their allegiance and joined the Zamorin.[27] Another great blow that struck the dynasty was the death of Karuvayoor Moopil (Moosad) who was a dedicated and royal general of Valluvanad. He fought against the Zamorin and died in the famous battle at Padaparambu near Kottakkal in Malappuram (Dt.). Similarly Vellattiri lost his great lieutenants who sacrificed their lives as *chavers*. These great martyrs were Chandrathil Panikkar, Kolakkattu Panikkar, Vattonna Menon

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26 Interview with the royal members and local people
C.K. Kareem, *Kerala District Gazetteers, Malappuram* Kerala Gazetteers, Trivandrum, 1986, p. 27.

27 Loc. cit.

etc. The strength and the power of Vellatiri were lost with the loss of these brave and valiant generals. The zamorin with the help of Arab traders and Mappilas managed to occupy the prestigious position of the *Rakshapurushsthanam* of *Mamankam* festival and proclaimed himself as the *Rakshapurusha* (protector) of this festival. Hereafter began continuous and protracted war and enemity between the zamorin and Valluvakkonatiri from the 13^{th} century onwards.

Tradition also provides us ample evidences for assuming that Valluvanad had played an important part in the history of Kerala from the earliest times till a very recent date. Since the early history is shrouded in obscurity, it is proposed to move from known present to the unknown past for tracing out the historical geography of Valluvanad. The Village settlement Register of the British period is taken as a marker for drawing the boundary of Valluvanad. According to M.G.S. Narayanan, the division of Vallunanad had continued under the same title recently and the territory must therefore be

roughly the same as that of the British taluk of Valluvanad.[28] But, Ponnani, which was once a part of Valluvanad is seen detached. It was formed as a separate taluk by the British. It might have been done so for the convenience of revenue collection, for Ponnani is a coastal area while the former is an interior region. The revenue assessment of both areas would differ.

The present study consists of 5 chapters - Agricultural Geography, Urban Geography, Political Geography, Cultural Geography and Conclusion. The first chapter - Agricultural Geography sketches the different methods of agricultural practices of Valluvanad in accordance with its geography. This chapter sketches the geography, soil type, climatic conditions, forest, etc. of the study area, which greatly influence the agricultural practices. An attempt is also undertaken to trace the human occupation of region in different stages with the help of the study of place names, Archaeology and

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[28] M.G.S. Narayanan, *Perumals of Kerala*, *op. cit.*, p. 97
Ward and corner, *A descriptive memoir of Malabar*, Government of Kerala, 1975, p. 159.
William Logan, *MalabarMannual*, Vol. 2, AES, 2004, p. ccclxxxvi.

Anthropology. The growth of population necessitated the bringing of more and more fresh soil under cultivation. These types of agrarian activities and their ongoing expansion gradually led to the rise of the regional or local powers.

As the title reveals, the second chapter discusses the Urban Geography of Valluvanad. In this chapter an attempt is made to sketch different levels of marketing centres. *Canta*-s, *angadi*-s etc., are seen largely spread throughout the region. Their existence is traced with the help of place name study, and also with the help of literary works and Inscriptions. *Attani*-s, *tannirpanthal*-s, *kanjipura*-s and the similar sort of remains helped largely in drawing the old trade routes and centres of trade. The remnants of heterodox religions like Jainism and Buddhism also helped to identify certain important trade routes and centres of trade. The presence of several groups of trade organisations like *Padinenbh£mi Tisai Ëyiratti Aiµµ£¤¤uvar, Valaµj ¢yar, Nilpethe¸¸iyiravar, Muvviyiravar, Nini·e¿is*, etc., are known from the evidences seen in

inscriptions and literary texts of medieval period. The horse merchants of Kulamukku are seen in the Chola inscriptions of the 11^{th} century A.D. The inscriptions of the 12^{th} to the 14^{th} century A.D. recovered from Karnataka mentions the traders of Kulamukku Pattana. It also tells us that some of these merchants were the chiefs of the Nini·e¿is - the Itinerant merchant body. The merchant communities like Manavalas, Muthans, Tarakans, Mannadiars, Muthaliyars, Vadukans, and their commercial activities are also discussed.

The third chapter, Political Geography traces the rough boundary of Valluvanad at different stages right from the 10^{th} century to the 19^{th} century A.D. with the help of inscriptions, literary accounts and the accounts of Portuguese, Dutch, Mysore and the village settlement Registers of British.

The fourth chapter, Cultural Geography discusses the peculiarities of various cultural activities of the region. The development of human beings through the ages and their response to the surroundings are discussed. An

attempt is made to describe the pastoral settlement, evolvement of belief system and the activities in connection with this belief system. It also discussed the later developments in human activities with the emergence of the trading communities, the heterodox religions and also the Brahmins in this area.

The fifth chapter is conclusion. A resume of the early chapters and the findings which emerge from the study as a whole is given in the concluding chapter.

Appendices, Charts, Tables, Maps, Glossary and Bibliography are also provided.

CHAPTER 1

AGRICULTURAL GEOGRAPHY OF VALLUVANAD

The history of Valluvanad is closely linked with agriculture. For discussing the agricultural geography of Valluvanad, a better understanding of the geography of the region under study is very essential. The extensive ravines, dense forests, gentler slopes, gradually widening valleys, the laterite table lands, cliffs, rivers, streams, springs, backwaters, etc. have largely influenced in shaping the agricultural activities of the area of study. Generally, the Physio-Geographic factors like Physiography, Geological structure, forest, climatic conditions, soil, wind, etc., have greatly influenced the human habitats.

Human occupation of the region under study at different stages can be traced with the help of the study of place names, Archaeology and Anthropology. The place names like Paruthippulli, Paruthipra, Kattipparutti, Punnaparutti, and so on in the area attract our special attention in this

context. In the old Dravidian language, it was used to denote a settlement. This meaning is still retained in the Telugu language while the other branches of the Dravidian language lost its meaning. However, the place name Parutti is seen suffixed or prefixed throughout the Dravidian region. Place names like Kattipparutti, Paruthippully, Paruthipra, Paruthikunnu, Paruthikkad are included in this group. It can be safely assumed that the name was given by a community who knew the meaning of the term. So the place name can be traced back to a period of early Dravidian.

'Paruthi' was later changed into 'Partti' and 'Patti' and it can be shown that the *Vallinum* 'd' (Ra) is followed by 'X' (Tha). In such cases the sound 'X' (tha) became 'dd' (tta). Place names like Pattisseri, Pattithara, and Pattikkad are seen very significant. But, today the word *Parutti* is used to mean cotton. The places like Paruthipra, Paruthippulli, Kattipparutti show no traces to prove their connection either with cotton trade with cotton cultivation. Hence, it can be assumed

that, these place names in olden days denoted human habitation.[1] The terms like *Pa¶¶i*' and *Ki·u* stood for 'settlement' and 'forest' respectively.[2] Terms like *Pi·i, Pa¶¶i, Ki¶¶ur, Ki·u*, etc. indicate Mullai Tinai. Based upon this theory, the earlier human settlement of the study area can be traced from here (Map 1). In short, the word *Parutti* or *Partti* is a sign, conveying the earlier human settlement.

The presence of place names like Pazhayannur, Pazhamannur, Pazhamallur, Pazhanellipuram which were prevalent during the so-called Sangam Age is also found in the area of study. The '*Ur*' of Pazhayan became Pazhayannur. Reference of a *Kurunilamannan* called Pazhayan of Mokur is found in *Padi¤¤uppattu*. He was defeated by Vel Kezhu Kuttuvan.[3] *Maduraikanci*

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1 Discussion with M.R. Raghava Varier

2 V.V.K. Valath, *Keralathile Sthala Charithrangal*, Kerala Sahitya Academy, Trissur 1981, p. 177.

3 *Padi¤¤upattu* - Part V, Songs 4 & 9.

Padi¤¤upattu (Translated into Malayalam by G. Vaidyanath Ayyar, Kerala Sahitya Academy, Thrissur 1997 (1961), Part V, Songs 4, 9 - pp. 108, 117-8.

also speaks of Pazhayan of Mokur.[4] The place by the name Pazhayannur exists 8 km east of Chelakkara. The remnants of an old fort and the *Canta* held on Tuesdays also throw light on its earlier history. Places like Pazhamallur existed at Kodur, Pazhamannur at Kuruva and Pazhanellippuram at Tiruvegapura.

Chathannur near Pattambi, Chathapuram near Kalpathi, Pallanchathanur near Mathur and Vilayanchathanur near Tenkkurussi are the other important places to be noted here. Chathan is a Dravidan name of a person or persons. The deep sorrow of the people over the death of a Chathan, the tribal leader of the Sangam age is described in *Puram*.[5] Chathan is also found suffixed with one of the titles of Valluvanad Utayavar as Rayiran Chathan. Connected with it, a place by the name Rayiranallur is found at Naduvattam, east of Tiruvegapura. This place is also connected with the legendary figure *Naranathu Bhranthan*. Places like

4 *Maduraikanchi*, 508-509.

5 'Valver Chathan Mayantha Pindre', *Puram* 242.

Pazhampalakode have yielded the remnants of Megalithic burial sites in large scale. Thus the place names like Pazhayannur, Pazhampalakode, Pazhamannur, Pazhamallur, Pazhanellippuram, Chathannur, Pallanchathanur, Vilayanchathanur bear the traces of history of the Sangam Age. So the next stage of human settlement of this area can be traced from the places of these types (Map.2). These evidences help us to relate the human habitation of the area to the age of the literary corpus of classical Tamil works.

Previously, Kerala was a part of ancient Tamilakam, so, that part of history of Kerala can also be known from the classical Tamil accounts. These works shed light on the presence of people who had recognised the significance of paddy cultivation. *Purananuru,* one of the classical anthologies meticulously describes the paddy fields, the gifts given to the bards by their chieftains for praising them lavishly, etc.[6] It also

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[6] *Purananuru*, 353, 376, 391 & 396.

Purananuru (Translated into Malayalam by V. Parameswaran Pillai 1997 (1969) Kerala Sahitya Akademi, Thrissur) p. 456, 492, 520, 531.

indicates the surplus production and distributive economy and munificence of their chieftains. *Padi¤¤uppattu,* another classical Tamil work, which contains ten songs in praise of ten early Chera chieftains, gives us beautiful descriptions of Pulam, Plantain, Paddy fields, *Kazhama Nellu, Varambu* (balks), etc.[7] *Maduraikanci* of *Pattupattu* compilations beautifully sketches the sound of the drawing of water with *Tulam*, and *Tekkotta*, threshing of sheaves by using oxen all around and the sound of the bells on the necks of oxen, the sound produced by the guards to chase the birds away which come to eat the corn, etc.[8] The same song in another context contains the description of a flourished paddy field, the rustling sound comes from the friction of long and thriving sheaves due to wind, and the loud voice of the

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7 *Padi¤¤uppattu* (Translated into Malayalam by G. Vaidyanatha Ayyar, 1997(1961) Kerala Sahyitya Akademi Thrissue) Part III, Songs 8 & 9, P. 64-66, Part IV Song 2 & 3, pp. 78-80.

8 *Maduraikanci*, Verses 88-97.

Melangath Narayanankuttym, *Pattupattu* (translated into Malayalam) Sahitya Academy, Thrissur, 2000, p.170.

people who harvest the paddy.[9] The same text also mentions the ploughed field with ox, the field having different types of ripe corn grown to such a height that it even surpasses the height of an elephant. [10] This shows the fertility of the soil. These types of descriptions of paddy and other corn fields are largely seen in the text.[11] These literary compilations clearly shed light on the well established agricultural activities of the contemporary period.

Place names suffixing and prefixing the *Tinai*-s are also seen in the area under study. *Tinai* means physiographic division of land. The physiographic divisions of land like *Kurinji, Mullai, Marutam, Neytal* and *Palai* are also found existing in place names of the area (Map 3). They denote the different types of land of the area under study. They are the hilly regions called *Kurinji*, the forest regions called *Mullai*, the arid lands

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9 *op. cit.,* 105-123.
Melangath Narayanankutty, *op.cit.,* p.172.

10 *Ibid.,* p. 175, V. 163-175.

11 *Ibid.,* p. 179, V. 244-252, p.180, V.253-261, p.181, V. 270-284, p. 182, V. 290-300.

called *Palai*, the agricultural tract called *Marutham* and the coastal areas called *Neytal*. It has the allusion of the picture of human evolution. It also depicts the unevenly evolved forms of subsistence or livelihood. In other words, it shows the adaptation of the people with the geography of the area in which they were living.

A wider distribution of sites of human occupation of the area can be traced from the discovery of the material remains of the iron using people. It is seen widely distributed in the area of study (Map 4). Almost all the villages of Valluvanad have yielded different varieties of megalithic burial monuments.[12] These burials are seen extant mostly in the highlands and also in the midlands close to the highlands. The remains of the set of groups of the megalithic people are very rarely recovered from the coastal areas.[13] Moreover, in most cases, we come across only the

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[12] Field Survey and observation of the Valluvanad regions by the present writer.
Also See *IAR*, ASI, New Delhi

Robert Sewell, *Lists of the Antiquirian Remains in the presidency of Madras*,

Vol. 1, New Delhi 1998 (1882).

burial sites. The probable reason for the absence of habitation sites is these people had built their houses with mud and thatched roofs. This might not have remained for a very long period. Again, it is also learnt that, according to our tradition granite is not considered ideal for the construction of houses. They might have made their houses with mud and varnished it with cow dung. However, it is not apt to conclude that, megalithic culture might not have existed in the coastal areas merely on the basis of the absence of these materials here. The picture of the human occupation of the coastal areas is known from the classical Tamil works.[14] It also sketches the two organisations viz., *Kizhavan* organization and *Umanar* organizations in the coastal areas. Most probably, the reason for the absence of these materials in the coastal areas is heavy rainfall and soil erosion. Above all, as these regions are

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[13] The Recent Pattanam Excavations contain remains of iron-implements, BRW Pottery, Bead making industry, etc.

[14] *op. cit.,* V. 88-97

Melangath Narayanankutty, *op. cit.,* p.170.

thickly populated, it is not possible to carry out an elaborate excavation for any further examination.

The burial remains of the Megalithic sites help us to relate these groups of people to the iron using phase and their involvement in agriculture. The nature of the construction style of the finely chiselled out Rock-cut chambers, its transept pillars, vaults, and arches, and the other megalithic structures truly attests the idea that the megalithic people were not merely nomads or pastoralists. Much time and labour force are required for such works. The discovery of Beads of Carnelian and glass objects from these burial sites also indicate the possibilities of their contact with other regions. These objects were brought here through certain modes of exchange relations. All these scattered evidences together indicate the advanced stage of megalithic culture. Moreover, the highly polished Black and Red Ware (BRW) and the most delicate decorations on it sufficiently throw light on their technological advancement in the field. The varieties of pottery recovered from these sites reveal the different

purposes for which they were used. The caves have generally yielded varieties of pottery including the highly polished BRW and the iron objects such as swords, knives, stands, hoes, spade, arrow-heads, spears, daggers, wedge-shaped blades, tripods, lamps, bells, shovels, and very rarely ploughshares. A few ploughshares are recovered from the dolmenoid cists of Kuppakkolli in the Wynad district.

The *Kavu*-s or the holy enclosures or in other words, the set of shrines, distributed largely in different parts of the area under study also help us greatly to understand the human habitation and settlement pattern. It is seen developed from the worship of ancestors.[15] In order to commemorate the ancestor, a separate place within a cluster of family was made. Later, this area was changed into 'small' but 'holy' to that group. These types of clusters are seen multiplied on account of the growth of agriculture. Thus, slowly a guardian deity of the area emerged. This became the harbinger of the ancient *Kavu*-s of the

[15] Field Work Observation.

villages. 'In a large number of villages, *Gramadevatas* have no temples at all; they are lodged in the open air under the shadow of a big tree.[16] A few stones representing some of them are seen beneath a tree, on a floor slightly raised.[17] The *Sarpakavu* or the serpent shrine is also a prominent feature of almost all the premises on which Hindu houses are built in Malabar.[18] Among the most ancient elements of Indian religion we may place the worship of the Cobra, the God snake.[19] The '*Pulluvan pattu*' - the melodious songs of *Pulluvan*-s depict the worship of serpents. The serpent worship seems to have originated from the tedious work of clearing the dense forests filled with poisonous snakes, in the earlier period.

Almost, all the *Kavu*-s in the areas of study are situated amidst a tribe or more than one tribe,

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[16] A Venkita Ramanayya, *An Essay on the Origin of the South Indian temple*, Madras, 1930, p. 4.

[17] The Epigraphical Survey of the Cochin State, Monograph No. 3.

[18] C. Achutha Menon, *Cochin State Manual*, Ernakulam Cochin, Govt. Press. 1911, p, 190.

[19] Gilbert Slater, *The Dravidian element in Indian Culture*, London, 1924, p. 79.

nearby the agricultural lands with a view to protect them from the danger of beasts and evil spirits, so also from natural disasters and diseases. The fieldwork at Vilayur - a remote village in Valluvanad on the banks of river Kuntipuzha (situated on the North Western side of Palakkad Dt.) throws light on a peculiar custom and tradition which expresses gratitude for a rich yield and also for their yield being saved from the wild animals. People of the *Cheruman* caste used to consecrate the small images of cattle made out of clay as oblations. These votive images were made by Andura Nairs.[20] The images of animals made in clay are recovered from the northern hill of Kottapparambu in Pulinkavu of Elamkulam Panchayat near Perintalmanna.[21] The archaeologists of Thrissur circle visited the site and according to their preliminary observation, they expressed that, these materials belonged to

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20 Field work and Interview at Vilayur, Ottppalam Taluk of Palakkad Dt.

Also See, *Grama Panchayat Vikasana Rekkakal*, Vol. 99, 'Vilayur Panchayat', Planning Board, Kerala State, 1997.

21 *Malayala Manorama* - The National Daily, p. 17, 2.9.2005.

1000-1500 prior to Christ. According to them, these materials belonged to the Megalithic phase of culture.[22]

This practice shows their belief in a certain power to ward off evil and thus attain prosperity to their yield. Since the people had to toil till late in the field which is far away from the dwelling place, they installed some images under a tree in the nearby working area or in an elevated place with the archaic belief and absolute surrender to that image for their protection as well as their prosperity of cultivation.

In the later times, *kavu*-s are used as a place to conduct tribal meetings. The tribal chieftains and later *Naduvazhis* or *Desavazhis* controlled the assemblage of the people and the *koottams* in the *Kavu*. The problems related to society were settled at *Kavu*.

Kuruthi (a peculiar custom of sacrifice of animals like goat, cock and such domestic animals) is a term seen closely associated with

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[22] *Loc. Cit*.

the *Kavu*. It is intended for the prosperity and success in raids and wars. *Kuruthi* is an ancient Tamil word that stands for blood in sacrifice. Reference to *Kuruthi* is found in the *Akananuru* and *Maduraikanci* songs.[23] *Kuruthi, Pantham, Telli, Velichapad Tullal*, etc are seen closely associated with *Kavu*-s of Valluvanad. *Teeyattam* (ceremony of jumping through fire) and *Kalamezhuthu Pattu* are the other customs of *Kavu*. All these existed here even before the advent of the *Nambudiri* Brahmins.

Kinship relations are the dominant feature of these societies. Terms like *kuti, kutimakkal* symbolize the kin based production units. *Ur* is a term seen closely associated with clan settlement. Places suffixing '*Ur*' are largely found existing in the area under study.

A further stage of transformation can be traced in the 6th, the 7th and the 8th centuries A.D. It is the period of migration. Migrations of various groups of people in different waves are traced.

[23] *Akananuru* - Vol. III (Translated to Malayalam with commentary by Nenmara P. Viswanathan Nair) p. 46, Song. 309.

They do not belong to the same ethnic group. They are different in their physical features, customs, traditions, life style, etc. Among this, the *Nambudiri* Brahmins formed a major group.

Simultaneously, the period from the 6th to the 9th centuries also witnessed the spread of *Bhakti* movement in South India. *Bhakti* movement tried to resist the growth of Buddhism and Jainism. This movement developed with the prominence of the worship of the Saiva and the Vaishnava Gods in temples. The Saivate and Vaishnavite *Bhakti* Saints started travelling throughout South India singing Saiva and Vaishnava *Bhakti* Songs. There were 63 Nayanar saints who preached Saiva *Bhakti* in South India during the period between the 6th to the 9th centuries of the Christian era. The most important among them were Appar, Sundarar, Manikya Vachakar, Jnana Sambandar, Viralminda Nayanar and Cheraman Perumal Nayanar. Among them, Viralminda Nayanar and Cheraman Perumal belonged to Kerala. They praised the Saiva shrine at Kodungallur. The Vaishnava saints also spread their Bhakti during

the same period. It is believed that, there had twelve Alwar saints in South India like Tirumankai Alwar, Kulasekhara Alwar, Tirupana Alwar, Periyalwar, Nammalwar, etc. The important Vaishnava centres of this period include Tirunavaya, Tirumi¤¤acode, etc. The Vaishnava saints like Nammalvar, Tirumankai Alwar and Kulasekhara Alwar praised these temples. Kulasekhara Alwar had written songs in praise of Tiruvittuvakkode (Tirumi¤¤acode temple) also. Nammalvar praised the Vaishnava centre of worship at Tirunavaya in the 7th century A.D. Tirumankai Alwar praised the same centre in the 8th century A.D. These evidences together make us believe that, these areas became the clusters of human habitation by this time.

The growth of population necessitated the bringing of more and more fresh soil under cultivation. For this, forests had to be cleared in some regions, and in some other regions land had to be levelled. Embankments, canals, etc. had to be constructed to carry water to the fields. Wells, ponds, tanks, etc. were also dug for storing

rainwater. So that more and more lands could be brought under cultivation. The growing use of iron ploughshares also enabled them to turn out even the heavy, clayey soil better than with a wooden ploughshare. So they could produce more grain. Moreover, it also made them possible to spread the newly evolved techniques of paddy transplantation far and wide. This meant that, instead of scattering seed on the ground, from which plants would sprout, seedlings were grown and then planted in the fields. This led to increased production, as many plants survived. In many cases, two crops were grown in a year. This period also witnessed the involvement of larger groups of people into the agricultural fields. The art of preserving the seeds from destruction of pests and insects, changing weather conditions, etc. were also acquired by experience. The preparation of land for cultivation, the selection of land suitable for each seed, the necessary weather conditions for sprouting seeds, its growth and maturity, reaping, etc. were also widely practised by this time. The protection of their

cultivation from different pests and insects was also necessitated and it was effectively done in different ways.

These types of agrarian activities and their ongoing expansion gradually led to the rise of the regional or local powers. Thus rose the *nadus* and *Naduvazhis*. The inscriptions from the 9th century onwards speak of *Nadu*. The Tarisappally copper plates of 849A.D. speak of the local chiefs as *Naduvazhi, Nattu utaiyavar* and *Nadu Vazhunnavar*.[24] The Jewish copper plate Grant of 1000 A.D. of Bhaskara Ravi Varma speaks of *nadu*-s namely, Venad, Venpolinad, Eralnad, Valluvanad, Nedumpurayurnad, etc.[25] These records made clear reference to the existence of

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24 T.A. Gopinatha Rao, *TAS* Vol. 2 and 3, Dept. of Cultural Publications, Govt. of Kerala. pp. 61-86.
Elamkulam P.N. Kunjanpillai, *Studies in Kerala History*, Kottayam, 1970, pp. 370-377.
M.G.S. Narayanan, *Perumals of Kerala*, Calicut, 1966, pp. 90-105.
Idem, *Index to Cera Inscriptions*, A Companion Volume to the Ph.D. thesis Political and Social conditions of Kerala under the Kulasekhara Empire (C. 800 - 1124 A.D.). University of Kerala, Trivandrum, 1972.

25 *Epigraphia Indica*
Elamkulam P.N. Kunjanpillai, *op.cit.,* pp. 377-388.
M.G.S. Narayanan, *op.cit*.

Nadu by this time. In this context an enquiry into the term *Nadu* seems more fruitful.

The term '*Nadu*' means cultivated land. It is the opposite of *Kadu* i.e., natural vegetation - forest.[26] According to K.N. Ganesh, the term '*Nadu*' had its beginning at least from the period of the early Tamil poets, as shown by the references of *Nadu* and *Nadan*. *Nadu* originally appears to have been referred to the tracts in *kurinci* area growing *tinai* crop, but was later extended to all prosperous cultivation zones, distinguished from natural vegetation zones or *kadu*. Later, occupation of cultivable zones was accepted as a sign of prosperity, all major chiefs had their areas called *nalnadu* or fertile *nadu*.[27] Creation of *nadu* as an agrarian unit was thus related to the growth of an agrarian order.[28]

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26 Gundert, *Malayalam - English Dictionary*, Kottayam, 2000 (1872), p. 513.
Sreekanteswaram, *Sabdatharavali*, Kottayam, 2005, (1923), p. 1070.

27 *Akananuru*, 113, 349, 389, 390
Akananuru (Translation and Commentary of Nenmara P. Viswanathan Nair 1984, Kerala Sahitya Akademi Trichur)

28 K.N. Ganesh, *Historical Geography of Malabar From Early Settlements to the Emergence of Natus - A*

Creation of a *nadu* involved the acquisition of geographical space for the purpose of cultivation, and this implied a developed understanding of the geography of the entire region in which the *nadu* comes into existence. There appears to be sufficient evidence to show that a complex understanding of the spatial configurations of the area they were living in had already developed during the early historical times. The formation and the expansion of the *nadu*-s implied a clear understanding of the characteristics of the region, and how the best the possibilities of the region could be utilised for making the livelihood of the people living in the region.[29] According to Y. Subbarayalu, the term *nadu* depicts an agrarian unit, which initially developed in fertile river valleys that promoted paddy agriculture. It is a grouping of agrarian settlements. It is influenced by natural factors like slopes, soil, water resources, etc.[30] R. Champakalakshmy also

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preliminary note - A paper presented in the SAP Seminar, Seminar Complex, University of Calicut, p. 3.

29 *Loc. Cit.*

30 Y. Subbarayalu, *The Political Geography of the Cola Country*, Madras, 1973, p. 33.

expressed that *Nadu* is the agrarian region.[31] M.R. Raghava Varier expressed the view that, the *Nadu*-s of Kerala was made up spontaneously of the agrarian settlements in a territory grouped together for various economic and social needs.[32] Kesavan Veluthat observed that the *nidu*-s in Kerala stood for territorial divisions and that the pattern of settlement may have been responsible for the variation.[33]

The stone and the copper plate inscriptions of the 9th, the 10th and the 11th centuries clearly show that the thirty-two traditional Brahmin settlements in Kerala from Payannur and Cellur in the north to Thiruvalla in the South had already been established by that time. Around this time Kerala became a separate political zone. The new social relationship developed from the land owning class of the Brahmins was to be regulated and systematised under a new political system.

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31 R. Champakalakshmy, et al., *State and Society in Pre-modern South India* (ed.), Trissur, 2002, p. 60.

32 M.R. Raghava Vaier, *Village Communities in Pre-colonial Kerala*, Delhi, 1994.

33 Kesavan Veluthat, *The Political Structure of Early Medieval South India*, Delhi, 1993, p. 179.

With the help of the Brahmins, the socially and politically dominant section of the society, the new political power of the Perumals of Mahodayapuram developed by the 9^{th} century AD. The Perumals of Mahodayapuram could get the loyalty of the local chieftains or *Naduvazhis* of Kerala.

The major Brahmin settlements of the study area are Panniyur, Sukapuram, and Isanamangalam. This period also witnessed the proliferation of different castes on the basis of occupation. Place names associated with these occupational classes also existed in such a way that, each Brahmana village had its own occupational groups. These Brahmana villages stood as independent units of production with the families of working classes of different categories attached to it. The principle of *Bhakti* was the dominant feature of this society. Temples studded the major agrarian localities of Kerala and they became the largest of the landed magnets of this time. Most of the fertile agrarian tracts now reached the hands of the Brahmins in such a way

that, they were the proprietors of the temples. They also provided the ideological support for the rule of kingship. All these helped the Brahmins to maintain a higher position within the society. The Brahmins became full-time priestly class and they wanted a group of people to work in their land. This necessitated the emergence of a new class of people who had to involve completely in the process of cultivation. This resulted in the growth of a new class of agricultural workers. These workers toiled in the land for the Brahmins and a new type of production relation came up between the workers and the Brahmins within the society. The agricultural workers had to live at the mercy of their masters. With the new labour force and wealth from the *Brahmaswam* and *Devaswam* lands, they were able to bring more and more fresh soil under cultivation. But it seems not ideal to relate at the advent of Brahmins merely caused an unprecedented expansion of agriculture. This is because, the presence of *kavu*-s in the midst of the agrarian villages, the customs and traditions in connection with the various stages of paddy

cultivation, etc. shed light on the agricultural activities pursued by them even before the advent of the Brahmins. Large number of festivals and fairs are seen in the *kavu*-s of Valluvanad in connection with paddy cultivation and harvest. These types of festivals originated at different stages of the agricultural process. *Ucharal Pooja* of Valluvanad is connected with the adoration of earth. It is a Fertility Rite. Here earth as the progenitor had been worshipped for a high yield and prosperity. The idea that the earth gives food led to the need for preservation and protection of the land or the earth. *Ucharal* is celebrated on *Makara Sakranti* (end of the month of January). It is to keep away from all sorts of work related to agriculture on that day. There is a belief that '*Uchal Thotta Vittu P°yi*'. It denotes that any sort of agricultural work on that day would cause destruction and thus prevented them from doing agricultural activities on that day. The *ucharal vela* are not seen celebrated in the temples, but it is seen celebrated with great splendour in the

kavu-s of Valluvanad.[34] It throws light on the connection of *kavu*-s with the agricultural practices.

Thira and *Poothan* are the ancient art forms seen in connection with the festivals in *kavu*-s of ancient Valluvanad. *Thira* and *Poothan* are believed as the messengers of *Bhadrakali* for ensuring peace and prosperity by removing all sorts of fear and difficulties. These *Thira*-s and *Poothan*-s are seen in the festivals at the *kavu*-s of Pariyanampatta, Chinakkattur, Cherampattakavu, Aryankavu, Mulayankavu, Muthassiyarkavu, Chamminikavu, Akkikavu, etc. These are some of the earlier famous *kavu*-s of Valluvanad. The *kalavelas* of *kavu*-s are another notable event seen in connection with the festivals of *kavu*-s. The harvest festivals, which are known by different names, like *katiru vela*, *katirulsavam, katiratta vela, katir*, are also celebrated in

[34] Mahakalikavu of Sreekrishnapuram, Puthanalkal kavu of Cherpulasseri, Kalikavu of Pookkottukavu, Payyanedam Kurumba Bhagavati Temple of Mannarkkad, Karakurussi Kurumba Bhagavati Temple of Mannarkkad, Tenkara Ucha Mahakali Temple of Mannarkkad, Konikuzhi Satram Kavu Bhagavati Temple at Kalladikode, Mannarkkad.

different parts of Valluvanad. These practices seen in the *kavu*-s of Valluvanad sufficiently throw light on agricultural practices of the earlier period and their close connection with the *kavu*-s of the locality.

Based on the physical features, the area of study can be classified into three distinct geographical units.

1. The eastern highlands with its mountainous regions having an altitude of over 250 M.S.L.

2. The central midland with its undulating topography lying in an altitude between 25' and 250' over M.S.L. and

3. The coastal low land that lies below 25' and 250' over M.S.L.

Each region has a separate type of soil. The highland region contains chiefly clay loam and organic matter. The midland region has laterite soil and the coastal belt is covered with sandy loam.

The eastern highlands are abundant in forest wealth. In the midland region crops like paddy, areca nut, banana, ginger, turmeric, arrowroot, betel, vegetables, pepper, leguminous items, etc. were cultivated. Coconut palms are concentrated in the coastal areas though they are cultivated throughout the lowland.

The mountains forming the Western Ghats ranging from 914 to 2,132.7 metres above sea level are spread over the eastern boundary of the later Valluvanad. Some of the prominent hills of this region are:

The Nilagiri Peak N. Lat. 11°23', E Long. 76°32'

Karimala N. Lat. 10°56', E Long. 76°43', the highest point on the mountains to the north of the Palakkad Gap.

Kalladikod Peak - N. Lat. 10°54', E. Long. 76°39'

Pandallur - N. Lat. 11°3', E. Long. 76°14'

Ananganmala - N. Lat. 10°49', E. Long. 76°27'

The high and low hills, narrow but gradually widening valleys, steep sides, level summits,

plateau, upland plains, low-lying plains, river beds etc. are the geographical peculiarities of the region under study. The slopes in many places are formed into terraces for cultivation. The valleys in general contain rivulets. The soil in all these valleys is extremely fertile. Still, a great many rivers intersect this region; some of them are navigable for several miles inland, they generally have their sources in the mountains forming the Ghats. The forests in the region under study are very magnificent; a great deal of valuable Teak timber is obtained from the Nilambur Valley, Mannarkkad, etc. The forests of Silent Valley are notable for many rarities.

In order to make it more elaborate the major geographical divisions of the study area are as follows:[35]

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[35] Field Survey and the observation of the study area by the present writer.

Village records of respective villages.

Also see, S. Jayashankar, *Temples of Palakkad District*.

Idem, Temples of Malappuram District.

Census of India, special studies - Kerala, Directorate of census operations, Kerala Thiruvananthapuram 2004, pp. 5-7

The north-east region of the study area, generally a hilly tract, is known as Mannarkkad - Palakkad forest hills. It is characterised by peculiar scrap slopes, high peaks, deep valleys and dense forests. Because of the peculiar terrain, this region has an east-flowing Bhavani river and a west flowing Thutha river (a tributary of Bharatapuzha). Originating from Kundah mountains of Nilgiris (approximately at a height of 2,500 ft. above the MSL) Bhavani river flows 20 km till Mukkili in Kerala and then takes an acute turn around the Malleswaram peak in Attappadi - a holy centre of tribes and after flowing east, enters Tamil Nadu and joins Kiveri river. Siruvini is a tributary of Bhavani river. The region is unique with the rich mountain, evergreen forests of the Silent Valley. The south-east of Silent Valley is Attappady Valley, which has series of high steep inclines towards west and south. The escarpments found on the southern side of Attappadi Valley have waterfalls and rapids, from where the Palakkad Gap begins. The maximum height (2,383 m) is at the northern tip in

Patavayal village of Mannarkkad taluk and minimum (309 m) in the Malampuzha village of Palakkad Taluk. The soil of the region includes brown hydromorphic, red loam, and forest loam.

A significant feature of the majestic Western Ghats is the Palakkad gap which has a width of 32 km. On both side of this gap lies prominent lofty mountain peaks. The northern side (called Vatamala) has Anginta (2,386m) Muttikkulam Hills (1,219 m), Kalladikk°d Hills (1,219m) Karimala (1,998m), and Wilayir High Point (1,500 m) while the southern side (known as Tenmala) falls in Chittur Forest Hills. The important hills on the southern side are Pothundi, Nelliyampathi and Anamudi. The maximum height (394m) within the Palakkad Gap is at the central portion of the region and minimum height (61m) at Tatukkassery in Keralasseri village in Palakkad Taluk. There are some isolated hills in this region, the outstanding one being Anaganmala (394m) falling in portions of Trikateeri and Ananganati Villages of Ottappalam Taluk. Bharatapuzha river (otherwise known as Nila river or P®rir river) has

tributaries originating from the northern and southern sides of Palakkad Gap, the main northern ones are Thutha and Kalpathi while southern ones are Kannadi (also called Yikkara or Chittoor) and Gayatri. Thutha river, receives Kuntipuzha, Kanjirapuzha, Ambankadav *thodu* and Tuppanit *puzha* before it joins *Bharathapuzha* at Kariyannur at Pallippuram (Pattambi). Kalpattipuzha is the combination of K°raiyar, Varattar, Wilayir and Malampuzha. Kannadi river is formed by Piliun, Ëliyar and Uppir rivers. Gayatri river has five tributaries Mangalam, Ayaloor, Cherukunnu, Vandazhi and Meenkara. Bharatapuzha takes her name from Parali of Palakkad Taluk, where Kalpatti and Yakkara or Kannadipuzha (also called Chittur or Amaravati) tributaries join. It is believed that an underground river also joins these rivers thereby making the place sacred. The important places on the banks of these tributaries falling within the region of Palakkad Gap are Mannarkkad, Karimba, Karakurussi, Karimpuzha, Kadampazhipuram, Ananganadi, Chalavara, Vellinezhi,

Sreekrishnapuram, Cherupulachery, Kongad, Malampuzha, Palakkad, Kanjikod, Nallepilli, Chittur, Tattamangalam, Kollengode, Nenmara, Tarur, Alathur, Vadakkanchery, Koyalmannam, Thiruvillamala, Lakkidi, Parali, Pathiripala, Ottappalam, Vaniyamkulam, Lakkidi-Perur, Mankara, Chelakkara, Shoranur, Nedungottur, Pulamanthol, Nellaya and Tirunavaya. The soil is laterite, riverine alluvium and brown hydromorphic.

The Pattambi undulating plain is bounded on the north by the Malappuram undulating plain and Perinthalmanna-undulating upland, on the east by Palakkad Gap, on the South Thrissur plain and portion of Vadakkanchery upland, on the west by the Malappuram coast. The Bharataphzha or Perar, which flows east west, intersects this region. The Thuttapuzha (also called Pulamanthol *puzha* and tributary of the Bharatapuzha) originates from Mannarkkad forests of Palakakd District and forms the boundary between Malappuram and Palakkad districts for its greater length before it merges with the Bharatapuzha at

Kariyannur in Pallippuram (near Pattambi). At its downstream the Bharatapuzha flows as the boundary of Tirur and Ponnani taluks before it merges with the Arabian Sea. The important places on the banks of the river within this physiographic region are Arangottukara, Tirumi¤ ¤acode, Vilayur, Vallappuzha, Kulukkallur, Pattambi, Trithala, Mezhathur, Kulamukku, Poyilam, Ëlur, Sukapuram and Panniyur. The other notable places of this region are Anakkara, Kappur, Pattithara, Chalissery, Nagalassery, Pandinjarangadi, Koottanad, Tiruvegapura, Rayiranallur, Koppam and Ongallur. The region is characterised by knolls and hills with slopes towards west, the maximum height (191m) is at western portion Vilayur village and minimum (78m) at the Tann®rk°t *desam* of Chalisseri village. The soil of the region is alluvium and laterite and it has an extensive area under paddy and coconut cultivation. This region is a densely populated area.

The Malappuram coast is bounded on the north by the Kozhikode coast, on the east by the

Malappuram undulating plain, on the south by Thrissur coast and on the west by the Arabian Sea. This region is intersected by four west-flowing rivers: the Kadalundi, the Pooraparamba, the Tirur and the Bharatapuzha. There is a small river by the name Makaraparambu *puzha* also. It merges with Kadalundipuzha at Kuttilangadi. Arangottukara is situated on its bank, 1 km south of Kuruva. Another small river by the name Mukthiyarkundu also flows through the area. The Kuruva palace was situated on its western bank. *Kadalundipuzha* (length 130km) take its origin from Silent Valley and flows through Pandikkad, Melattur, Malappuram and Tirurangadi before joining the sea at Kadalundi. The meandering character of this river, particularly its passing through the coast from south to north touching Trikulam, Neduva and Valllikkunnu for a distance of 32 km inundates that part of the region during monsoons. Pooraparamba river or in short Poorapuzha has only a length of 8 km and crosses the railway line between Tanur and Parappanangadi. Tirur river (length: 48 km) also

called Vallilapuzha, originates from Athavanit village and flows through Tirur before taking a south-westerly direction and joining the Bharatapuzha at its point of confluence with the sea. The Thuthapuzha also called Pulamanthol *puzha*, is a tributary of Bharatapuzha. It originates from Mannarkkad forests of Palakkad district and forms the boundary of Malappuram and Palakkad for its greater length before it merges with the Bharatapuzha at Kariyannur in Pallippuram (near Pattambi). The important places in this course are Kuttippuram, Tirunavaya, Tavanoor and Ponnani. In addition to rivers in this coastal region, there are Veliyankot lake and Maniyar, Ve½½ancheri, Malavanch®ri Parappur Kayal and Pattithara *Kayals* (backwaters). The two navigable canals viz. Canolly canal connecting Poorapuzha with the Tirur Puzha and Ponnani canal connecting Tirur and Ponnani are also seen. This region is characterised by high density of population. The soil type of this region is coastal alluvium.

The east of Malappuram coast and parallel to it is the Malappuram undulating plain. Naadapuram-Mavoor undulating plain is bounded on its north, Chaliyar River Basin and Perinthalmanna-undulating plain on the east and Pattambi undulating plain on the south. It has a number of isolated residual hills and has an inclination towards the west. There are some forest patches along with shrubs and bushes. All the rivers, mentioned in Malappuram coast flow through this region. The soil of this region is laterite, alluvium, and forest loam.

The Perinthalmanna undulating upland lies south-east of Malappuram district and it borders Palakkad district. The region has a number of isolated hills. River Kadalundi and the Thutha traverse through this region. The minimum height of the region is 100 m. The region has laterite and brown hydromorphic soil.

The region of Nilambur Forested Hills lies exclusively within the Nilambur Taluk. It being on the Western Ghats, the region is peculiar with scarp, slopes, high peaks, deep valleys and dense

forests, besides being the catchments area of the Chaliyar River and its tributaries. It has laterite and forest loam soils.

The Chaliyar River Basin is yet another region, which needs special attention in the present study. It traverses through Nilambur Forest Hills and passes through Valluvanad before it merges with the Arabian Sea at Beypore. A part of Perinthalmanna Undulating upland and the Nilambur Forest Hills is extended over this region (See chart).

The rivulets, canals, the big and small rivers, all played an important role in shaping Valluvanad regions and its agriculture. The plains and the valleys of hills were made as agricultural fields. The plains are fertile for cultivation and so they gave rich yield. That is the reason for considering this area as the granary of Kerala even today. Bed of the hills and hillocks are meticulously harnessed as fields for agricultural purposes. The small streams and rivulets flowing from the hills were channelled to the fields of paddy.

The Malayalam literary works like the *sandesa kavyas* and the *campu kavyas* also contain certain descriptions of the agricultural process. They meticulously provide us ample references to the intensive and extensive cultivation of paddy, grains, and different types of vegetables and fruit trees. These texts beautifully describe the paddy fields, the fields of sugarcane, plantain and so on. *Unnichirutevicaritam* of the 14th century A.D. mentions the *Puncha* fields of Valluvanad.[36] It also sketches the pepper vine creeping on areca nut trees in the gardens.[37] It also describes the cultivation of sugarcane, coconut, rich paddy fields and also the path filled with jack tree, mango tree, fruits of the types.[38]

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[36] Suranad Kunjanpillai, *Unnichirutevicharitam*, Thiuruvananthapuram 1954, p. 26, Gadyam II, Punjaikkazhani Polinjedamoridam (]pss©-i-g\n s]men-sª-S-sam-cnSw).

[37] *Kodichutti Neel Kamuku Mukil Charnnu thonru Mada* ...... (sImSn-Npän \oÄ IapIp apInÂ NmÀ¶p-sXmâp aS ....) *Loc. cit.*

[38] Perumparuttarumpu Kompilanpu chenpakangal
Thanpakangalum Nirampuvanorumpedum karumpu sampada varam

Kokasandesam of the 14th century A.D. speaks of the construction of a bank (pathway) in rice fields during the rain, ploughing and gliding the water filled fields for sowing seeds and also transplanting the seedlings. The fields where paddy grew up to the height of man are also described in the text. The text also tells us about those fertile fields where two and three crops in a year are possible. This type of land is described as the best land for agriculture.[39] Again, the text

Polinja desamum karumputhan param parabaram porinja the-

ngidai .... Pakam valarunathinai karumpanai kadambamum

Porumparal kulamperum karimpu Nalkinatti nalorimpa

Murai bhagamum varam palavu mavu nalpazham pozhinja veethiyum

Varampu mudumaru Nelthazhachezhum Pulangalum Vilangumangu

Kuthrachith

(s]cpw]cp-¯-cpw-]psImw]neWv]p sNWv]-I-§Ä

X¬]-I-§fpw \ncw]phm-s\m-cp-w]Spw Icp¼p k¼-Zm-hcmw

s]menª tZiapw Icpw]pX³]cw]cm-`cw s]mcn-ªsX

§nsS ....]Iw hfÀ¶ Xn¶v Icpw]ss\-I-Zw-_apw

s]mcpw]c-evIpew s]dpw Icn¼p \evInWän \msem-cn¼

apä-`m-K-apw-hcw]em-hp-am-hp-\Â]gw s]mgn-ª-ho-Xnbpw

hc¼p aqSp-amdp s\Â¯-ssg-s¨gpw]pe-§fpw hnf-§p-a§p

Ip{X-Nn-Xv.)

39 Elamkulam P.N. Kunjanpillai, *Kokoasandesam*, Kottayam, 1965 (1959), p.78

also informs us about the cultivation of sugarcane and plantain in the fields of paddy soon after its harvest.[40]

Unniyaccicaritam of the 13th century A.D. tells us about different kinds of paddy prevalent in those times. *Varinellu*- a black coloured paddy and *kazhama*- a type of *chennellu* are prominent among them, which is described as superior rice.

Unnunilisandesam of the 14th century A.D. also gives us the names of different types of paddy of medieval Kerala:

"*K£ran Chozhan Pazhavari Karakonganam Vennakkannan*

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[40] Koyyum kiliyarikilludan®
Nattunilkkum karimpin-
Thayyum Vizhappunavumanaya -
Chch®ru Mirngiviloode
Paiyachellumpozhuthu kariman
Velikinim thavigre
Niyyalppankeruha parimalol-
giri vithotharangam (sIm¿pw Imem-b-cn-In-ep-St\
\«p-\nevipw Icn-¼n³þ
ssX¿pw hmg-¸p-\-hp-a-W-bþ
t¨cp amÀ§m-hn-eqsS
ss]¿-s¨-Ãp-s¼m-gpXp Icn-a¬
thenImWmw Xhmt{K
\n¿Â¸-t¦-cpl]cn-a-tfmÂþ
Kmcn hmtXm-¯-cwKw)

M°dan Kidan Kuruva Kodiyan Panki Ponkali Chennel
Ënak°dan Kiliyara Kanangariyan Veeravithan
Kinim Mattum Palavida Mudan Nellu Kallyana Keerthe."[41]

From this description it can be assumed that the people of Kerala were well acquainted with different varieties of Paddy, though some of it like *chozhan* (probably of *colan*) perhaps came from outside. The presence of different varieties of paddy in the market seems to imply that a part of the paddy produced in the region reached the markets. The fieldwork of the study area enabled to collect the names of different types of paddy. They are given in Table 1.

Table-1

Names of Paddy Collected

Aryan	*Tavalakkannan*

[41] Elamkulam P.N. Kunjanpillai, *Unnunilisandesam*, Kottayam 1983 (1954), p.75, poem 81.

(Iqc³ tNmg³]g-hcn Id-sim-§Ww sh®-i-®³
tamS³ ImS³ Ipdph sImSn-b³]¦n s]m¦mfn sNs¶Â
B\-tim-S³ Infn-bnd I\-§m-cn-b³ hoc-hn-¯³
ImWmw aäpw]e-hn-[-ap-S³ s\Ãp Ieym-W-IoÀt¯).

Cheru velutharyan	*Chitteni*
Swaranaryan	*Navara*
Tekkan cheera	*Tekkan Beevi*
Kazhama	*Vellakkoli*
Chenkazhama	*Neycheera*
Vellarikazhama	*Champan*
Kasturi kazhama	*Jeeraka Champan*
Ponnaryan	*Parambu vattan*
Vettukaran	*Cheera*
Vattan	*Thonnuran*
Velutha vattan	*Pathonmpathara*
Modan	*Vayilathuru*
Kattamodan	*Kuttidan*
Karuthamodan	*Muttiryan*
Chumannamodan	*Chittiri*
Swarnali	*Chempin*
Cherumaniyan	Kuttidan Pokkili

In addition to paddy, various kinds of lentils and pulses were also cultivated in the hill slopes and *parambu*. They were also included in the goods exhibited in the markets. The literary texts of the period refer to maize, wheat, groundnut, millet, peas, gingelly seed, mustard, black gram, horse gram and so on.

Plantain and sugarcane appear as side crops in the fields as referred in the literary texts. They were also cultivated as an interim crop in the paddy field soon after the harvest of paddy.[42] But it does not mean that these items were cultivated only as a side crop. Reference to the cultivation of sugarcane and paddy in separate fields are also found.[43] *Unnunilisandesam* speaks of a fine variety of plantain called *valarkadali*. This text also mentions a fine variety of sugarcane called *chingam*. The foreign traveller Ibn Battuta writes that, excellent variety of sugarcane was abundant in Malabar.

Several kinds of vegetables like spinach (*cheera)*, drumstick leaves (*muringa),* brinjal, turnips, tubers, cucumber, tamarind, ash gourd, bitter gourd, pomegranate, etc., were cultivated mainly in the *parambu* gardens. MaHuan writes that, melons, gourds, turnips and every other kind of vegetables were in plenty in this country.[44]

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[42] Elamkulam P.N. Kunjanpillai, *op. cit*., p.91, Verse 83.

[43] Suranad Kunjanpillai, *op. cit.,* p.26, Verse 12.

[44] The travel accounts of MaHuan, K.A.N. Sastri, *Foreign Notices of South India*, Madras University

These vegetables are also seen in the lists of the market along with other articles for sale.[45]

References to different kinds of fruit trees like jack tree and mango tree are made in the literary texts. *Sukasandesam* speaks of places where mango trees full of fruits were seen.[46] In another context the same *kavya* describes the grafted mango trees.[47] From this it can be assumed that, they knew the practice of grafting. This again helps us to assume that they were aware of crossbreeding, a device, which is used for fine production. These literary references are corroborated by the accounts of medieval travellers. The accounts of MaHuan and WangTaYuan also contain references to Jack fruit.[48] They state that mangoes and jack fruits were available in plenty in the country.[49] They

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Historical Series No.14, 1939, p.307.

45 P.V Krishnan Nair, *Unniyaticharitam* (ed.), Changanassery, 1966, p.26, Prose 19.

46 Matam Parameswaran Nambudiri, *Sukasandesam* (ed.), Kottayam, 1963, Part I, p.36, Verse.25.

47 *Ibid.,* Part II, p 98, Verse. 25.

48 'Travels of MaHuan', K.A.N, Sastri, *op. cit.,* p.307.

49 *Loc.cit*.

were exhibited in the local market for sale. These types of descriptions are largely found in the Malayalam literary works. But it need not be taken to mean that these were produced for commercial purpose. It seems that, there were certain casual items brought to the market to be exchanged for certain other essential commodities.

Pepper was perhaps the most important item of cash crops and the foreigners called Malabar as the land of pepper. The travellers of the period describe the flow of spices especially of pepper from Kerala to the distant countries. It attracted the attention of foreigners to the country from very ancient time onwards. According to certain scholars pepper was a wild growth. Yaqut, an Arab traveller writes (1179-1229) that the pepper is a free plant without an owner. It always bears fruit both in summer and winter.[50] Al-Qazwin also speaks in identical terms that there was no owner of pepper. Idrisi, another Arab traveller (1154 A.D.) seems to be more reliable and he records

[50] M.H. Nainar, *Arab Geographers*' *knowledge of Southern India*, Madras 1942, p.202.

that pepper grows in Fandarina, Mali and Jurbattan.[51] Marcopolo, who visited the country in the 13th century A.D. speaks of the pepper of Coilam (Quilon), Eli, Canannur and of Malabar and he says that pepper grew in great abundance throughout the country. He gives a description of how the pepper trees were grown. According to him pepper was not a wild growth. It was cultivated, being regularly planted and watered and the pepper is gathered in the months of May, June and July.[52] Ibn Battuta, another traveller of the 14th century A.D. observes Malabar as the land of pepper. He informs us that the plants were cultivated near the coconut trees and these plants bore small bunches of berries. When autumn arrived, the cultivators gathered the pepper and spread it in the sun on mats for drying. They did this until it became perfectly dry and black and then they sold it to the merchants.[53] MaHuan informs us that pepper was grown on the hills and

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51 *Ibid.,* pp.34,41,46.

52 Yule Col. *Travels of Marcopolo*, Vol. II, p.363.

53 'Travels of Ibn Battuta', Sastri K.A.N. *op. cit.,* p.237.

was extensively cultivated.[54] The above descriptions enable us to observe certain points. It may be understood that the pepper was not a wild growth as propagated by some writers. It was extensively cultivated by the farmers. They planted, watered it regularly in the gardens of coconut and areca nut trees. The sources clearly contain the reference that they planted it near the coconut and areca nut trees and allowed them to creep on them. This helps us to understand that the pepper was not grown in mono-cultural gardens. They were usually grown in multicultural gardens. They required some strong framework to creep on. That is why these plants were cultivated near the coconut and areca nut trees. Indigenous literary works also refer to pepper plantations in coconut and areca nut gardens.

Cardamom was another item of spice, cultivated probably in the hill tracts of Malabar. Idrisi, the Arab traveller, states that cardamom grows in the slopes of a mountain north of Fandarina.[55] Details about the method of

[54] Travels of Ma Huan, *Ibid.,* p.305.

[55] M.H. Nainar, *op.cit.,* p. 1956.

cultivation of cardamom are not known. It had a great demand from the foreign traders. It is also exhibited in the local market for sale.

Ginger was another item of cash crop. Cultivation of ginger, turmeric, and pepper is beautifully described in the Classical Tamil works like *Maduraikanci*.[56] It is also included in the items of goods, which are exhibited for sale in the local bazars. References to ginger are found in the accounts of Marcopolo[57] and Stefano.[58] Duarte Barbosa refers to different types of ginger cultivated in various parts of Kerala. Reference to dry ginger is found in it *Unniyaticaritam*.[59]

References to cinnamon, turbits and several nuts of India are borne out by the references of travellers. Marcopolo states that in the kingdom of Malabar there is a great quantity of cinnamon, turbit and nuts of India and it had a great demand

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56 *Maduraikanci*, V. 285-289.
Melangath Narayanankutti, *op. cit.,* pp.181-182.

57 Yule, Col. *op. cit.,* p.379, 393.

58 'The travels of Steffano', R.H. Major, *India in the 15th Century* (ed), London, 1857, p.4.

59 P.K. Narayana Pillai, *Unniyaccicaritam* (ed.), University of Kerala, Trivandrum, 1949, Prose 12, p.45.

from the foreign merchants.[60] Athanasius Nikitin, the Russian traveller mentions cinnamon, aromatic roots, and other spices like pepper, ginger, colour plants, muscat, cloves, and so on.[61] Nicolo Conti refers to the ships which collected cinnamon and other spices like ginger, pepper, etc and Brazil wood from the Malabar Coast.[62] Marcopolo and Ibn Battuta describe the cultivation of dye-wood-Brazil and Indigo and their export to foreign countries.[63] Spikenard, cloves, turmeric, *jatika*, etc., are also included along with these items. Marcopolo says that, these and other fine spices had great demand in foreign countries.[64]

In addition to the various spices, the cash crops also included coconut, areca nut and betel.

Coconut was used not only for daily consumption but also for sale and exportation. *Sukasandesam, Unnunili Sandesam*, and

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[60] Yule, Col. *op. cit,* p.379.

[61] 'Travels of Athansius Nikitin', R.H. Major, *op. cit.,* p.20.

[62] Travels of Nicolo Conti, *Ibid.*, p.17.

[63] Yule. Col. *op. cit.,* p.363.

[64] Yule Col. *Ibid.,* p.379.

Unniyaticaritam refer to coconut plantation. These literary references can be corroborated by the description of foreign travellers namely Ibn Battuta, MaHuan, Wang Ta Yuan, Fei Hsin and others. Ibn Battuta says that coconut was shipped to China along with several other articles of Malabar.[65] MaHuan states that coconut was extensively cultivated, many farmers owning 1000 trees, those having a plantation of 3000 are looked upon as wealthy proprietors.[66] The indigenous literary compositions and foreign accounts are replete with reference to coconut. The descriptions of native sources help us to assume that coconut trees were grown along with other trees and plants, namely areca nut, pepper plants and betel.[67] *Unnunilisandesam* and *Unniccirutevicharitam* also contain references to the garden where coconut, areca nut, plantain, sugarcane, mango trees, jack trees, brinjal and other vegetables are grown in between one

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65 Travels of Ibn Battuta, Sastri, K.A.N. *op. cit.,* p. 252.

66 Travels of MaHuan, *Ibid.*, p. 306.

67 Matam Parameswaran Nambudiri, *op. cit.,* Part I, p.44, Verse.34.

another. From these descriptions it is clear that coconut trees were grown in multi-cultural gardens.

Areca nut was another item of cash crop and the references to it are found in both the indigenous sources and the traveller's account. Like coconut, areca nut was also grown in multi-cultural gardens. The literary sources contain a lot of reference to the betel and pepper creepers.[68] *Sukasandesam* mentions areca nut tree which covers with betel plants.[69]

Betel was another category of cash crop. It is an important item of the people of Kerala on special occasions. Betel is a creeper plant like that of pepper. The literary texts inform us that betel grows in multi-cultural gardens. These were planted near areca nut and coconut trees and were allowed to creep on them. Chinese traveller

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68 *Loc. Cit*. also Part II, V. 18, 19, pp.93,94.

Suranad Kunjan Pillai, *op. cit.,* p.22, Prose.5, P.V. Krishnan Nair, *Unniccirutevicharitam* (ed.), Kottayam, 1965, Prose II, p.36.

69 Matam Parameswaran Nambutiri, *op. cit.,* V.19, Part II, p.94, V.19.

Wang Ta Yuan (1330-1349) refers to betel nuts among the exporting articles from Malabar.[70]

Cultivation of paddy was the most important economic activity of Valluvanad, which was closely dependent upon monsoon. By observing the change of weather and its influence on agriculture, they evolved a new calendar based on the Lunar month. By observing the change of weather, nature and its influence on agriculture, they gradually evolved a system suitable for agricultural practices. They were even able to predict the weather by observing the variations in the natural changes as well as the signs shown by the animals and birds. On the basis of these symptoms, they started preparations for the agricultural activities and were also able to predict the yield in the ensuing as well as in the present year. The outcome of this type of nature oriented life led to the creation of a calendar based on lunar calculations. They had also evolved a *Njattuvela* calendar for agricultural functions. It is based on the lunar calendar.

70 Travels of Wang Ta Yuan, K.A.N. Sastri, *op. cit.,* p.293.

The knowledge of climate, weather, season, soil type, seeds and their preservation, manuring, water management, sowing seeds, transplantation of seedlings, their different stages of growth, removal of weeds, pests, etc. are very essential for cultivation. Knowledge of this type can be known from some of the prominent proverbs pertaining to agriculture. These proverbs are intended to be memorised and to practise the agricultural activities depending upon the variations in nature and weather. The following Table provides certain prominent proverbs pertaining to agriculture of this area.

Table 2

Aswathiyil Vithacha Vithum Achanu Piranna Makanum Pizhakkilla	:	The seed sowed in *Aswathi* and the son born to father never goes wrong.
Aswathiyilitta Vittum Bharaniyilitta Mingayum kedu varilla.	:	The seed sowed in *Aswathi* and the Mango kept in a Jar never spoils.
Bharani vidakkan kollim	:	*Bharani* is suitable for sowing seeds

Vidakkan Bharani, Pikan Makeeryam, Parichu nadin Thiruvathira	:	*Bharani* is for sowing, *Makeeryam* is for keeping the seed to sprout, *Thiruvathira* for transplantation
Karthika Pattu kanaka Pattu	:	*Pattu* means dry damp soil after the rain - is suitable for sowing paddy seeds and is congenial for sprouting paddy seeds.
Rohiniyil Payar Vithakim	:	*Rohini* is suitable for sowing pulses
Makeeryathil Vthichal Matikkum	:	Sowing seeds in *Makeeryam* is not good
Pooyathil Mazhapeythal Pullum Nellu	:	Rain in *Pooyam* makes even the grass as paddy. Paddy will be abundant.
Pooyathil Njaru Nattal Puzhukedu	:	Transplantation of paddy seedlings in *Pooyam* causes the attack of pests.
Ayilyathil Pikim, Athathil Parichu Nadim.	:	*Ayilyam* is best for keeping the seed to sprout and *Atham* for transplantation of seedlings
Chothi Varshichil Ch°ttinu Panjamilla	:	The rain in *Chothi* never makes any scarcity to rice.
Revathi Njattil Pidattu cima vidakkim	:	*Revathi Njattuvela* is suitable for sowing *cama* (millet) in fields.
Makarathil Mazha Peythal Marunnum Arum	:	Rain in *Makaram* is not good, because it causes the destruction of even the medicinal plants. Moreover, it is the time of harvest.

Kumbhattil Mazha Peythal Kuppayilum Nellu	:	Rain in *Kumbham* makes rice even in the waste
Kumbha Chena Kudatholam	:	*Kumbham* is best for Yam cultivation
Meenathil Mazha Peythal Meeninum Ira Illa	:	Rain in *Meenam* is not good, even the fish found it difficult to get its prey.

Table 2 shows the knowledge they acquired by experience and the same transmitted to the future generations. They were well acquainted with the *Njattuvela* system and it had deeply influenced their agricultural practices. These people introduced the *Njattuvela* system after a close observation of the movements of stars and the moon and also its influence upon their agricultural process. They worked out a *Njattuvela* Calendar for agricultural needs. On the basis of this calendar they identified the suitable days for carrying out agricultural functions like sowing seeds, keeping seeds for sprouting, transplantation of seedlings, days for the cultivation of lentils, pulses, yam and so on. This knowledge was independent knowledge acquired

through experience and observation of the surroundings and climatic variations.

On the basis of the *Njattuvela* calendar, crops like *virippu*, *Mundakan*, *Punja, Modan*, etc. were being practised. *Virippu* is the first crop and it started during the month of *Medam-Edavam* (April- May-June) and is harvested during the months of *Chingam-Kanni* (August-September-October) and it is popularly called as *Kanni Koithu*.

Mundakan is the second crop and it is carried out in the same land of *virippu* crop, soon after its harvest. *Mundakan* crop is started in the month of *Chingam-Kanni* (August- September-October) and is harvested in *Dhanu-Makaram* (December-January- February) months. It is called as *Mundakan Koithu* or *Makara Koithu*. It is also called *Mundakan Krishi/Pancha/Makara krishi/Makara vila*, etc. It needs much care and attention than the *Virippu* crop. After the *Makarakkoithu*, large number of fairs and festivals are celebrated in the regions of Valluvanad. It is a peculiar event seen in the regions of Valluvanad after the *Makarakkoithu*.

K£ttumundakan is another method practised in paddy cultivation in the Valluvanadan area. This practice is still seen in Kongad, Cherupulassery, Kadampazhipuram, Thiruvazhiyode, Sreekrishnapuram, etc. The peculiarity of this type of crop is that, after the harvest of the *virippu*, its stems are kept to be sprouted and grown again till its harvest as the *Mundakan* crop. It is advantageous to the agriculturists because two crops in one sowing are possible. It is said that, the yield is lesser in this type of cultivation. It is also learnt that, *K£ttumundakan* is also practised when rain fails at the time of *virippu* crop. In those times, the seeds for *virippu* and *Mundakan* are mixed up and sown in the same paddy field. But the corn of *virippu* seed comes earlier and has to be harvested accordingly but the plants of *Mundakan* are kept in the same field till the *Mundakan* harvest of *Makaram*.

Puncha crop is the third crop and it is cultivated only in those lands where water is available during the summer. *Puncha* cultivation

started in the months of *Vrichikam* (November-December) or *Dhanu* (December- January) or *Makaram* (January- February) in accordance with the availability of water. The *Puncha* fields of the Valluvanad are alluded to in the 14th century Malayalam work *Unnichirutevicaritam*.[71] *Kokasandesam,* another work of the same period also tells us about those fields where two and three crops in a year are possible. It is described as the best land.[72] It also informs us about the cultivation of sugarcane and plantain in the fields of paddy soon after its harvest.[73]

The cultivation of paddy in the *Parambu* and in the slopes of hills is generally termed as *M°dan*. *M°dan* is the name of the paddy seed of quick growth and it can be reaped earlier. It is also called as *Karakrishi*.

Palliyal-s are pieces of ground, on which paddy is sown. Cultivation on this is entirely

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71 Suranad Kunjanpillai, *Unnichirutevicharitam*, Thiruvananthapuram, 1954, p. 26. Gadyam 11.

72 Elamkulam P.N. Kunjanpillai, *Kokasandesam*, Kottayam 1965 (1959), p. 78.

73 *Ibid*.

dependent upon rain. Usually, one crop is possible in *Palliyal*-s as the sustainability of water in these regions is very less. *Palliyal*-s are the elevated lands lying on the slopes of upland plains near to the *Parambu*. Generally, the paddy of quick growth is cultivated in the *Palliyal*-s on account of the poor sustainability of water. The yield of *Palliyal*-s is also less. Millets, sesamum, horse gram, plantain, etc. were also cultivated in these lands.

Certain terms like '*Kolumbu*' found in association with agriculture, needs, a special attention in this context. Usually, '*Kolumbu*' is a term used in Valluvanad to denote the paddy fields of a particular area. In local parlance, the term '*Kolumbu*' is used to denote the paddy fields lying in between the surrounding elevated areas. *Kolumbu* is very often denoted as the boundary of *Desam*-s. The literal meaning of the term *kolumbu* is *Desam*.[74] This shows that paddy fields had an important role in the formation of *Desam*.

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[74] Sreekanteswaram G. Padmanatha Pillai, *Op.cit.* p. 669.

The paddy fields lying between the hills and hillocks are called as *Malamkolumbukal*. The peculiarity of these lands is that, availability of water for cultivation is plenty in these regions. Since the water availability of these regions is plenty due to the spring from the hills, these regions are suitable for the cultivation of three crops. '*Chiravittu*' is the main paddy cultivated in these fields. This *Malamkulumbu*-s is largely seen at the valley of Kalladikodan hills, Kanjirapuzha, Mannarkkad, Attappady Valley, etc. Place names like Kolumbu are seen survived in the study area. Kolumbu, Cherukolumbu, Karuvadi Kolambu, Kizhakke Machingal Kolumbu are seen in the Puzhakkattiri Panchayat, Chelukkaran Kolumbu, Chonadan Kolumbu Kunnu in Marakkara Panchayat, Cherukulambu in Kalikavu, Paingadu Kolumbu, Vakal Kolumbu, Pallyal Kolumbu in Moorkanad Panchayat, Karimpanakunnu Kolumbu in Valanchery. Later the names of certain *Kolumbu*-s itself turned into the names of *Desam*-s like Kolumbu, Cherukolumbu, etc.

Another type of paddy cultivation called *Kuttadan* also prevailed in the regions of Valluvanad. It is carried out in the marshy lands, deep and low fields (*ku¸du pida¸gal*), sand cast ashore by rivers and other water logged areas. These fields are called as *Kuttadan* fields mainly because of the cultivation of *kuttadan* paddy. The peculiarity of this cultivation is that, it has the ability to resist the inundation.

The *kuttadan* cultivation of *Kolokayal,* the west of Pazhayangadi near Kulamukku angi·i, Parudur Panchayat of present day Ottappalam Taluk of Palakkad district is worthy to be noted here. It was a part of Valluvanad. The peculiarity of these fields is that, they are *Kundupadangal*. *Kundupadam* means the fields having much depth. Approximately, this *kundupadam*-s of *Kolokayal* regions cover an area of 40 acres. Here paddy seeds were sown in the month of *Medam* (April- May) after Vishu. Later, after 60-80 days these tender plants were transplanted to other regions, mostly in the nearby areas of the lake itself. This practice is called as *Elavekkuka*.

Later, during the months of *Karkadam-Chingam* (July- August- September) these plants are again transplanted to the fields actually intended for this cultivation. These transplantations were done with leg as the water of these fields during this time reaches to the middle of the body. It requires much skill and experience and it can be drawn from the following song:

"*Kannan karuthari chittari mundakam*
Kayamkulavanum Kularpandi Chempanum
Vettiyeriyunna Kuttadan Pokkali
Vettichavithunna Muttaryan Vittu
Muttil Podikunna Muttaryan Vittu"

(I-®³ Idp-¯cn Nnämcn apIw
Imbw-Ip-f-h\pw IpfÀ]mn sN¼\pw
sh«n-sb-dn-bp¶ Ip«m-S³ s]mimfn
sh«n-¨-hn-«p¶ ap«m-cy³hn¯v
ap«nÂ s]mSn-ip¶ ap«m-cy³ hn¯v)

Vettiyeriyunna Kuttadan Pokkali is a peculiar type of paddy seed, which can ably resist the inundation. In accordance with the rising of water, this *Pokkali* paddy also rises up and when

water recedes, it comes down. Another notable peculiarity of these seeds is that, it is difficult to transplant the seedlings as done in other paddy fields due to its marshy nature, and so by transplanting the tender plants by cutting and throwing into such fields, it got the name *Vettiyeriyunna Kuttadan Pokkali*. *Vettichavittunna Muttaryan* is another variety of the *kuttadan*, and it is sown in the *Njattadi* (Nursery of the paddy seedling). When it reaches to the height of 2-3 feet, the tender plants are pulled out, then cut, and afterwards are spread in the ploughed field. Then fix it with toes. These are mentioned as *Vettichavittunna* in the above song. Still, another method is the *Muttil Podikkunna Muttaryan,* by which a wooden rake called *Pallan Mutti* is used to draw in the *Njattadi* (Nursery of paddy seedling) and thus removed the stake of tender plants, which the *Pallan Mutti* takes away. The rest were allowed to grow till the harvest. They are referred as the *Muttil Podikunnava* in the above song. *Muttil* means stake.

The *Kuttadan* is also known by the names of '*Vettikuttadan*' and '*Chavittikkuttadan*' on the basis of the adoption of a separate method of cultivation. In the less waterlogged areas the seeds of *kuttadan* and *Thavalakkannan* are sown together in the month of *Medam* (April- May) in the same field. *Thavalakkannan* paddy would harvest in the month of *Kanni* (August-September) itself. Since *kuttadan* takes more time to ripe, it is left in the field for growing. But at the time of the harvest of *Thavalakkannan*, the *kuttadan* crops were kick down. However, it sprouts again and that is how it is known by the name *chavittikuttadan*. The *vettikuttadan* paddy grows in great heights. It naturally tends to fall before its ripe. So to avoid its falling down in the field due to its over height, the young plants were cut to reduce its height. Hence it got the name of *vettikuttadan*.

K°l fields or lagoon fields[75] are yet another type of fields seen in the regions of Valluvanad. These types of fields are seen existing near the *Kiyal* (lake) and so they are also known as *Kiyal Pidangal*. These fields do not have much depth and are therefore called as *K°l Nilam*. They are a major paddy producing zone of Kerala. These fields lie between 0.5 to 1 m below the sea level. The soil type of these lands is clayey. The peculiarity of the *k°l* region is that, here only one crop can be cultivated due to the reason that water cannot flow out for around seven months in a year.

During the early period, after the *Puncha* harvest, it was a custom of ploughing the fields once or twice. But soon rain would start and the whole *k°l* fields would be under water. These fields would be filled with silt and other fertile soil due to the heavy rain along with soil erosion from

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75 The difference of *K°l* land or lagoon fields and *Kayal* (or lake) fields:

Lagoon - (1) Stretch of salt water separated from the sea by a sand bank, reef, etc. (2) Shallow lake near a larger lake or river.

Lake - Large body of water surrounded by land.

the neighbouring hills and mountains. This water would not flow out till about seven months.

The water level of the *k°l* fields would recede due to evaporation and also due to the withdrawal of the northwestern monsoon. After that, during the month of *Dhanu* (December- January), water wheels were used to make the field completely dry. They were never used to plough again. Instead, they were used to draw the '*Pallan mutti*' for turning the soil. In certain areas, they do not even plough the land. Here the method of cultivation was mainly sowing seeds in the fields. It was being done on the basis of watching the direction of wind. It is said that the direction of the wind usually changes during the month of *Makaram* (January- February). It is during this time that the sowing of seeds starts in the *k°l* fields. *Cheera, Thonn£ran, Chitt®ni, Pathonpathara, Vayilathuru*, etc. were the seeds that had been sown here. As the *k°l* fields were very fertile, the yield was also very high.

Attappady is another major centre of Valluvanad, which is a forest region. It is an

elevated place and very close to the Western Ghats. The term Attappady means a settlement of lofty area. The meaning of the term Attappady is variedly explained. *Atta* means high, lofty [76] and *pady* means settlement.[77] The term *pady* also denotes for village.[78] Thus the place name Attappady rightly indicates a settlement in an elevated region. It is situated 1219 m above the sea level. Terms like *pi·i, pa¶¶i, pidam, vidai, vida,* etc also stand for settlement.[79]

The important places in and around Attappady are Mannarkkad, Agali, Mukkali, Tavalam, Arali, Kottathara, Vattalakki and Anakkatti. Mannarkkad, a centre of commerce and trade is situated at the very entrance of Attappady. It is a fertile region, having vast paddy fields. The rich and vast Tenkara paddy fields are still known as the granary (See chart

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76 Malayalam Lexicon, Vol.1, Trivandrum, 1965.

77 Census of India, 1961, Vol. VII, Kerala, Part VI, G, Village Survey Monograph, Tribal areas, 1966, p.12.

78 Gundert, *op. cit.,* p.597.

79 Etymology of place names- Annals of the Bhandarkar Oriental Research Institute, Vol. XXXIII-Part I-IV, Poona, 1953, p.41.

annexed). Palaeolithic evidences as surface finds and in stratified context were discovered from Tenkara.[80] Chopper, Scraper, flake and a few hand axe types were recovered from Tenkara. Mesolithic tools consists of flake implements were recovered from Cherakkalpadi, east of Mannarkkad town. Agali is the capital of Attappady, which is situated 38 km north of Mannarkkad. Anakkatti located in the border of Kerala is 20 km northeast of Agali is also an another pre-historic site. Stone implements of the Mesolithic period and large number of Menhirs were recovered from Anakkatti (see Chart, and

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80 P. Rajendran, Pre-historic cultures in *Cultural History of Kerala*, Vol. 1 edited by Rajan Gurukkal and M.R. Raghava Varier, Department of Cultural Publications, Government of Kerala, 1999, p.60-74.

Idem, The Mesolithic Industries of North Kerala, *Recent Advances in Indo-Pacific Pre-history*, Proceedings of the International Symposium held at Poona, December 19-21, 1978, pp.165-170.

Idem, Flake-Scars and stone- strikers, *Bulletin* of Deccan College Research Institute, Vol.37, pp.124-7 (1977-78)

Idem, Pre-historic Research in Kerala, *Current Science*, Vol.56, No.6, pp.266, March 20, 1987.

Idem, Lower and Middle Stone Age tools from Palghat district (Kerala) *Current Science*, Vol. 44, No.4, pp.125-126, Feb-20, 1975.

Map No. 4). This evidence provides us the information of the continuous human habitation in these regions right from the Palaeolithic period onwards. There was a bypath in the olden days from Mannarkkad via., Mukkali, Tavalam, Arali, Kottathara, Vattalakki, and Anakkatti to Coimbatore. Pre-historical and Megalithic remains are largely recovered from these regions (see Chart and Map No. 4). The *Malleswaran Mudi*, the largest peak in Attappady is the holy place of the tribes and the tribal people look upon Malleswaran as the lord and protector of their region. Places like Mukkali, Kakkappidi, Chemmannur, Uruttiy£r, Kollankadavu and Kallamala are the main centres of the tribes of Attappady. All these places are situated to the south of river Bhavani and belong to the Agali village. There was a bypath from the head of the navigable waters of the Beypore River, through Silent Valley, to Nilagiri. Pack animals were used from the river to the foot of the hills. The remnants of the human movements can be traced out from these evidences.

Kadalundipuzha, also known in the names of Karimpuzha and Oravanpuzha originates from Silent Valley at a point where the streams like Olipuzha and Velliyaru merge together. Tuthapuzha, which merges, with Bharathapuzha at Kariyannur in Pallippuram is also an offspring of the tributaries like Kuntipuzha, Kanjirapuzha, Ambankadvu *Thodu*, and Thuppanadupuzha of Attappadi forest regions. Siruvani is another important river and it joins with Bhavanipuzha at Koodampatti. The Agali-Coimbatore road reaches at Anakkatti along the banks of Siruvani. Muthikulam Lake seen in the midst of forests is very attractive and the innumerable legends in association with Muthikulam Lake sketches the human habitation of the area in the early days. These rivers, and lakes made the region more fertile.

Kurumbar, Irular, and Mudugar are the various tribes of Attappady regions. These tribal groups are also seen in the Nilagiri forests.[81] The *Moopan* is the head of the hamlet. He is

[81] Edgar Thurstan, *Castes and Tribes of Southern India*, 1909.

associated with two of his fellow tribesmen, the *Kuruthalai* (Peon) and the *Bandari* (Cashier). *Mannookkaran* (Knower of the soil) is another popular personality among the Kurumbars of each settlement.

A peculiar type of cultivation called *Punam* cultivation is followed in the Attappady regions. In this method, agricultural fields are prepared by cutting and burning the forest. Their agricultural process rightly begins with the selection of a matured forest. The next stage in this process is the cutting and clearing of forest. It starts in the month of *Vrischikam* (November-December) itself, if the chosen forest is a new one. If the forest is selected for the second time, cutting and clearing starts only during the month of *Makaram* (January-February). The clearing of new forest starts in the month of *Vrischikam* (November-December) itself; due to the reason that, there would be big trees in this forest and it would take more time for it to dry. The well dried forest is set to fire during the last half of the *Kumbham* (February- March) or during the first half of *Meenam* (March- April)

before the advent of rain. The cultivation of the land begins in the month of *Medam* (April). Pulses, lentils, millets, mustard, coriander, *ragi* and vegetables were cultivated after digging the land. Paddy cultivation starts only during the month of *Mithunam* (June-July) after receiving sufficient rain. The harvest commences during the months of *Chingam* (August- September) *Kanni* (September- October) and *Tulam* (October-November). For reaping, the *Irular* cuts, while the *Kurumbar* and *Mudugar* pulls it out.

Sowing of seeds is observed as a festival in Attappady regions. *Kampalam* is the festival organised in connection with the sowing of seeds. It truly depicts the social gathering and the togetherness of the whole tribes of the *Uru* of Attappady. The whole members including children participate in it with a festive mood. *Mannookkiran,* who was in charge of agricultural activities in the *Uru* has an important role in connection with agricultural activities. It is his privilege to sow the seeds first. They offer

prayers and sacrifices to the rain goddess *Miri Ëtha* on the day.

Customs of these types are also seen during the time of harvest. The *Mannookkiran*, here too, has a major role. It is his privilege to reap the paddy first, as that in the case of sowing seeds. Only after that, the others can harvest the paddy. It is based on the principle that, those who sow the seeds first, must reap first.

After harvest, a feast called *Th°duthinnal* is organised to propitiate the supernatural powers like *Karuthaivam* and *Mirithaivam* for blessing them to reap a good yield. *Th°duthinnal* is a function in connection with the consuming of newly cultivated grain first. Here too, the *Mannookkaran* enjoyed a supreme position. On this day one should neither go outside for any work, nor should do their own work.

Animal sacrifices were conducted at the time of the reaping of millet, especially by the *Mudugar* tribes. Soon after the harvest, grains are being offered to God *Malleswaran* of *Malleswaran mala*,

who is considered as the lord and protector of Attappady. It is said that, they follow this practice in order to show their gratefulness for the rich yield. The close connection of agricultural activities with religious practices shows the nature of the society prevailing in ancient time. Religious practices are inseparable from agricultural activities.

A song in connection with agriculture is given below:

Manne Nambi Ól®lo Maramirukku
Marathe Nambi Ól®lo Mannirikku
Marathe Nambi Ól®lo Kombirikku
Kombe Nambi Ól®lo Kiyirikku
Kiye Nambi Ól®lo Pazhamirukku
Pazhathe Nambi Ól®lo Namirukku
Namme Nambi Ól®lo Nidirikku

Virippu, Mundakan, Puncha, Modan, Kuttadan, Vettikkuttadan, Chavittikkuttadan, Vettiyeriyunna kuttadan pokkali, Vettichavittunna Muttaryan, Muttil Podikkunna kuttadan, cultivation methods of *k°l* fields, *Punam* cultivation, etc., are

the different methods of paddy cultivation seen in the area under study. Among this, *Virippu, Mundakan,* and *Puncha* are the cultivation of paddy in accordance with season. *Modan* is cultivated in the *parambu* fields. It is from the name of the seed *Modan*, the cultivation method practised in the *parambu* fields are called *Modan* cultivation. *Kuttadan* is a type of paddy seed suitable for the cultivation in *kundupadams* of *kiyal* regions or the marshy fields. *Vettikkuttadan, Chavittikkuttadan, Vettiyeriyunna kuttadan Pokkali, Vettichavittunna Muttaryan, Muttil Podikunna Kuttadan,* etc., got these names from their peculiar method as described earlier. *Punam* cultivation is practised mainly in forest areas like Attappadi. These various methods of cultivation and the various types of seeds are introduced to suit the geography along with the seasonal change in each region.

Above all, agriculture of this period was more or less dependent upon nature. By closely observing natural phenomena like the direction of wind, the shape of rainbow, the circles formed

around the moon they used to predict the types of the forthcoming weather. By observing the cool whistle of the wind in the morning, blowing from the eastern side during the months of *Kanni-Tulam* (September- October- November), they were able to forecast the type of rain going to be received on that day. These are the months during which the work related to the drying of straw is carried out. Observing this cold whistling wind of the morning from the eastern side, the workers who are engaged in straw - drying, quickly finish their work by afternoon and make straw heaps to protect it from the lash of rain. The *Padinjaran Mazha* (the rain from the west) and the *Kizhakkan Mazha* (the rain from the east) are the two seasonal rains on which the farmers depended for their agricultural activities. Both these rains favour strongly the regions of Valluvanad. Farmers of Valluvanad depend upon the *Kizhakkan* or *Tulam Mazha* for their second and third crop, as well as for all the summer cultivation. The Western Ghat had its own role in bringing this *Tulavarsham*. In the same way, the

wind which blew through the Palakkad Gap is also considered very important not only for paddy cultivation but also for fruit trees like jack, mango, and even tamarind.

The wind after the *Tulavarsham* coming through the Ghat from the east during the months of *Vrischikam* (November- December)*, Dhanu* (December- January)*, Makaram* (January-February) and *Kumbham* (February- March) is considered helpful to the farmers in many ways. Firstly, it removes the cankerworm from its attack and destruction of the tender paddy. It is also considered to be beneficial for the growth of the fruits like Jack, Mango and even tamarind. There is a popular saying that the wind during the month of *Makaram* (January- February) even cracks the tree (*Makarathile Ki¤¤u Maram Polikkum*), whereas the wind during the month of *Kumbham* (February- March) makes the pot roll (*Kumbhathile ki¤¤u kudam uruttum*).

In the same way, they can also forecast the rain by observing the circles formed around the moon during the months of *M®dam/Edavam*

(April- May- June). They observed and generalised a view that, if the circle is very close to the moon during the months of *Medam/Edavam* (April- May- June), the months for starting *virippukrishi*, the rain is in the near future, and if the circle is at a certain distance from the moon, the rain would not be immediate or rain would be after a lapse of time.

By observing the direction of the rainbow, they can even predict the strength of rain. If the rainbow appears in the east in south north direction at the time of sunset, heavy rainfall is forecasted. It is also an indication of heavy rain that would even cover up the high hills (*Malayil Ninnu Mazhavillu vannal Mala Muduvolam Mazha*). The appearance of the rainbow in the north south direction in the west at the time of sunrise is viewed with much fear, because it is an indication of the scarcity of rain (*Kadalil Ninnu Mazhavillu Vannal Kallittadachu, Mazha Aduthonnum Illa*).

With their fairly evolved technique of water management and knowledge of season, agricultural activities were expanded from the hill

ranges and the elevated alluvial beds in the plains into the low-lying wetlands. With this knowledge, even the marshy and water - logged areas were also brought under cultivation. Here, they introduced separate types of seeds and methods of cultivation to bring those fields under cultivation during the early period. But during the later period, they also learnt the technique of draining water from these regions by making channels and by other similar methods. Water wheels were also used to drain water. In the same way, for bringing the lands like uplands under cultivation, the knowledge of water storing devices in the forms of ponds, wells, pits, or other local facility of irrigation is necessary. The devices like *Tekkotta*,[82], *Tulam*,[83] *Etham*,[84] *Ethakkotta*,[85]. were used to draw water from wells, ponds, pits, etc. for watering the agricultural

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82 A watering bucket - device used to draw water for watering crops.

83 The lever for drawing water.

84 Water drawing device.

85 Water drawing device - A bucket with a cross bar, whereby it is strung to a long shaft.

fields. References to *Tulam, Ettakkotta* etc., are found in *Maduraikanci*.[86]

In the slopes of hills, they mainly depended upon the *Chola* (Pool, stream, etc. in jungles) for agriculture. Large number of place names prefixing and suffixing *chola* like cholaparambu, cholakulam, cholakkunnu are seen here.

The forest areas being the resource centres provide timber, honey, ivory, and a number of medicinal herbs. The western Ghat region is still famous for its fragrant woods like the sandal, aloe and so on. These items were also found in the markets described in the Malayalam literary texts like the *Sandesa Kavyas* and *Campu Kavyas*. The Silent Valley and Attappady are noted for many rarities.

The settlement pattern of the area under study is neither disbursed nor nucleated settlement. Here a peculiar pattern of settlement in accordance with the geographical set up can be

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[86] *Maduraikanci*, V. 88-97
Melangath Narayanankutty, *op. cit.,* p. 170.
Cilappatikaram, 10; 110.

traced. Clusters of families or kutis are found flocked in the elevated areas. The paddy fields lie below the elevated areas. To be more clear the vast valleys, plains and the fields scattered in between the hills and hillocks and riverbeds formed the paddy fields (see the Chart). *Kuti, Tara, Ur, Desam, Kolumbu, Nadu* etc are certain important mode of settlements in these territories. *Kuti* means dwelling, house or hut.[87] References to *kuti* are found in various inscriptions. The Tarisappalli plates of 849 A.D. contain reference to *kuti* of *Vannarkuti, Ezhakuti,* and *Vellala kuti*. References to *kuti* are also found in the Jewish copper plates of Bhaskara Ravi Varma and the copper plates of Vira Raghava of 1225 A.D. Chembra Inscriptions (undated) also refer to *kuti*. The inscriptions recovered from the Dakshinamurti temple at Sukapuram also speak of *kuti*. The terms *kutiyiruttal, Padikudiyiruttal* etc., are found in connection with the consecration of deities. *Kuti* is a kin based settlement, in which families live in huts which are seen flocked in the

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[87] Gundert, *op. cit.,* p.262.
Sreekanteswaram, *op. cit.,* p.590.

elevated areas and the nearby places of the paddy fields during the early period. During this period, the term *kuti* denotes dwelling places irrespective of caste. There are innumerable references to *kuti* and *kutimakkal* in the Classical Tamil works like *Pattupattu*. The term *Veedukutiyirikal* is still prevalent in the Valluvanad regions that denotes the function of occupying the newly built houses. *Tara*-s is the place of the settlement groups. Each *tara* appears to be an expanded form of the kinship. These *tara*-s are closely inter-related and the basis of this inter-relationship lies in their means of subsistence, especially agriculture. *Tara*-s are attached to the *tattakam*-s of *kavu*-s.

No *tara* has self-existence without being the part of the *tattakam*-s of the *kavu*-s. In Valluvanad, the *kavu*-s and *tattakam*-s still exist as a dominating factor of social mobilization. The examples for these can be obviously seen when people of one *tattakam* are restricted from entering the other on certain occasions. People of the *tattakam* of Kodikkunnu, Angadipuram,

Mulayankavu, etc are restricted to go to the *Kodungallur Bharani*. Likewise, when certain functions like *Pittuk£rayidal* is being done in *kavu*, the people of that *tattakam*-s are restricted to stay at night during the stipulated days in other regions. *Ur* is a settlement of people. *Desam* is a territory comprising of different clans. *Kolumbu* is a term found closely associated with the paddy fields of Valluvanad. *Kolumbu* is very often denoted as the boundary of *Desam*.[88] *Nadu* is the cultivated land.[89] All these terms are seen associated with the settlement and the agriculture. When these units became strong with their agricultural background, they began to rise as a unit of administration during the later ages.

[88] F.N. No.74 of this chapter.

[89] F.N. No.28-34 of this chapter.

CHAPTER 2

URBAN GEOGRPAHY OF VALLUVANAD

The discussions of the first chapter enabled us to understand the different levels of the geographical set up of the area under study. It also helps us to understand the different types of agricultural practices of the region in accordance with its geography. Agricultural growth in the hinterland, the availability of surplus, the amount of importance given to the commerce and overseas trade in the development of commodity production and exchange in the hinterland are the certain necessary pre-conditions to urban growth.[1] This type of analysis is useful in looking at the function of urban centres. This is required, because the regional components had played an

1 M.R. Raghava Varier, 'Aspects of urbanisation in Medieval Kerala. The case of Panthalayani Kollam', (Working paper), Department of History, Calicut Unviersity, p.5.
Champakalakshmy R, 'urbanisation in South India. The Role of Ideology and Polity', Presidential Address, Scetion I Ancient India, *IHC*, 47th session, Srinagar, 1986, pp. 18-19.

important role in the history of urbanisation. The development of urban settlement was based largely on materials available locally and the character and nature of village influenced the urban centres to a large extent.

Different levels of marketing centres have existed in the area under study. One can classify it as Local Trade and market, Long Distance Overland Trade and Long Distance Overseas Trade in the broad way.

The Local Trade includes *Canta*-s of different types and *a´gidi*-s. *Canta* means a fair, weekly or annual market.[2] *A´gidi*-s means shop, bazaar in town and village.[3]

Canta-s are held at different times and at different places. There are morning *canta* or *Ni½angi·i*, Evening *canta* or *Anthi canta*, *Day canta*, Weekly *canta,* Annual *canta*, and *canta*-s held on a *Vyi½avattam*.[4] *Canta*-s are held at Vaniamkulam, Perumangode in

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2 Herman Gundert, *Malayalam - English Dictionary*, Kottayam, 2000 (1872), p.342.

3 *Ibid*., p.35.

4 A cycle of Jupiter, a space of 12 years.

Sreekrishnapuram, Perumpilavu, Chalissery, Trithala, Palathara, Coyalmannam, Tirunavaya, Manjeri, Koottilangadi, Padaparambu, Pulamanthol, Mankada, Kadannamanna, Perinthalmanna, Vattamkulam, Kongad, Parali, Pathiripala, Lakkidi, Tachampara, Mannarkkad, Kottathara in Attapadi, Edakkara, Nilambur, etc. There are large *canta*-s and small canta-s. Still, some *canta*-s are famous for cattle trade. Vaniamkulam *canta*, Perumpilavu *canta*, Coyalmannam *canta*, Manjeri *canta* etc. are famous for cattle *canta*-s. These *canta*-s are held on fixed weekdays. Some of them continue to function even today. The main feature of these *canta*-s or the local exchange system was that, it was subsistence oriented and did not involve the concept of profit. The commodities found in these *canta*-s include mainly the daily consumption articles like rice, paddy, millets, vegetables, plantains, coconut oil, fish and so on. It also contains iron implements like knife, spade, hoe, tripod. References to baskets made of bamboo (*ko¶¶a, va¶¶i*), *muram* (a fan or winnow to sift

grain) bamboo mat (*parambu*) etc. are also found. Beautiful descriptions of such *canta*-s are seen in the Malayalam literary works like *Unniyaticcaritam, Unniccirutevi caritam, Unniyachiccaritam, Unnun¢lisandesam, Kokasandesam, Sukasandesam, Bringasandesam, Bramarasandesam, Chandrotsavam* etc.

Predominantly the articles to these *canta*-s intend to suffice the need of the people on which they employ. Above all, it also provides those articles, which are necessary for their livelihood. Descriptions of these types are largely found in the *campu* and *sandesa kavyas* (see Appendix I).

Canta-s are located in those areas where conveyance from far and wide is easy. They are also located in the area where different routes meet in the crossways. *Canta*-s are also found flourished in the interior agricultural hinterland areas and also near the ferry. The *canta*-s seen in Koottilangadi, Pulamanthol, Parali, Kariyannur, Trithala etc. existed near the ferry. *Canta*-s existed near the ferry has always been seen connected with the coast. The field interview

provided large information about the reaching of goods from coastal as well as foreign countries in these *canta*-s through these ferries. Such types of ferries are seen at Tirunavaya. The term *Navaya* means ferry[5] (*Kadavu*). To the south of the Vakayur hills, on the bank of river Bharatapuzha, there is a place called *Bandar Kadavu*. *Bandar* means port, harbour.[6] *Bandar* is an Arabic word which means ferry. This *Bandarkadavu* was used as a place for loading and unloading cargoes into the *vallam*-s, which reached *Bandarka·avu*.[7] It was through the *Bandar Ka·avu* that the cargoes from Ponnani to Tirunavaya were brought in *Charakku Vallam*. The field survey of the *Bandarka·avu* enabled us to see the paved footway with laterite stone at *Bandarka·avu*. Another important factor noticed here is that; an underground tunnel reaching *Bandarkadavu* from the present day tile factory compound is also seen. The *Bandarkadavu*, the tunnel etc. show the transportation facility.' Transportation facility

5 Herman Gundert, *op. cit.*, p.203.
6 *Ibid*., p.685.
7 Interview with the age old people of the region.

is an important factor for the rise of the centres of trade.

Still another ferry, which needs mention here, is the Kattuppara ferry at Pulamanthol. The ferry is called by the name *Ittakkadavu*. It looks like a mini harbour. The merchandise like coconut oil, sugar, and grocery reached here from Ponnani in country boat called *Toni*. And in return these country boats took paddy to Ponnani. It is said that some 25 or 30 Bullock carts are seen there at the *Ka·avu* for taking the cargoes to the neighbouring regions. It is also learnt that there was a *canta* at Kattuppara. It was held on Wednesday. The place might have called as Kattuppara on account of the hardness of rock. Koottilakadavu is another important ferry of the study area. It is situated at the point where the river Olipuzha and the river Velliyar join with Kadalundi Puzha. The importance of this area is that, it can control the forest products of Attapadi regions in the Western Ghats in one way and also the trade through waterways in the other. The merchandise from Kuttilangadi was taken to

neighbouring places like Perintalmanna, Angadipuram, Vettattur and Alanallur in bullock carts.

Canta-s are found distributed in such a manner that the distance from one *canta* to another is limited to hardly one day's walking distance. Articles were transported to these *canta*-s mainly by means of head loads, carts, animals, and boats.

Canta-s can be discussed as a developed system of primitive exchanges, in which large scale and a variety of transactions at a particular centre are possible. It is the developed stage of the individual exchange system.

The social and economic change along with the expansion of agriculture and the habitation areas resulted in the emergence and the growth of *canta*-s. Wide and varied necessities of the people had been met from these centres. The surplus production had to be exchanged so as to enable them to get the necessary articles for the

improvement of agriculture as well as their livelihoods.

Canta-s made the villages lively. It acted as the centre of the assemblage of the people of the locality. It is the centre of the local economy and also the centre of traditional local knowledge. It also played as a centre for uniting local customs and traditions. It became centres of attraction. When these local exchanging centres became wide, it gradually attracted the merchants from outside regions and also provided the articles, which were not produced in and around the particular area.

Vanikar and *Nattuchetti*-s from different regions are seen around these centres. Later, these communities settled in and around such commercial centres. The remnants of these classes are still seen in such centres like Vaniamkulam.

The local knowledge of medicine, pottery, textile goods, agricultue, industry etc. found a

meeting place in the *canta*-s. It is from there, that, it passed to other regions.

Later, a particular type of symbolic words and actions are seen prevalent in the transactions of cattle. It intended to convey their concealed ideas and messages of transactions. In the cattle *canta*-s some particular symbols are being used while confirming the transactions. The middle man or broker (*Tharaku* in *canta* connotation) put the hands together of the seller and buyer and a little grass or a few hey particles are put on the hands of the seller by telling the value of the cattle, and if he accepts the grass or hey particles, it is the indication of the confirmation of the transactions. This practice is seen prevalent in the *canta*-s of Vaniamkulam and Coyalmannam. The terms or words being used for the purpose of transactions are given in Table 3.

TABLE 3

Viccha (1) *Yasavu* (2) *Kiya* (3) *Panayam* (4) *Tatta* (5) *Kariti* (6) *Ëli* (7) *Valivu* (8) *Kondamelu* (9) *Mada* (10) *Thadappu* (20) *Chalayappottu* (25)

Viccha vella (1) *Midappottu* (15) *Tattathadappu* (50) *Vicchanote* (100) *Yasavu note* (200) *Yasavu muri* (250) *Tattanote* (500) *Kilayankoottu* (1500) *Vicchamuri* (1500) *Kila* (2000/200) *Tholuthu* (3000/300) *Panayam* (4000/400) *Poruttu* (6000/600). By prefixing *Mida*, numbers goes up like *Mida vaccha* (11), *Mida yasavu* (12), *Mida kaya* (13) *Mida Panayam* (14) *Mida Pottu* (15) *Mida Karati* (16) *Mida Ëli* (17) *Mida valuvu* (18) *Mida Kondamelu* (19) and so on. *Kolachi* (1/4) *Muri* (1/2) *Mooki* (3/4) *Vaccha Kolachi* (1 1/4). It also denotes 125, 1250 and like that *vaccha muri* (1 1/2 It also denotes 150, 1500, 15000 like that. *Vaccha Mooki* (1 3/4) it also stands for 175, 1750, 17500 like that.

More or less, the same practice is found prevalent in the Perumpilavu *Canta* also. Here a piece of clothe or turban or *Torthu* (bath towel) is being used for covering the hands of the buyer and seller and they themselves touch the finger, and count according to the touching of finger. For eg; the touching of a full finger stands for, say

Rs.1000/- and half finger for Rs.500/- and quarter finger for Rs.250/- and like that.

The middleman called Tarakukar or Tarakans in local parlance easily handles this language. Tarakan means a broker. It is the title of those merchants who stood for brokerage or commission for mediation. Perhaps, this may indicate the monopoly of Tarakans in the transactions in *Canta*. Further, it also highlights the accumulation of wealth and power in the hands of individual merchants or group of merchants and thus gradually caused to the emergence of merchant entrepreneurs. A merchant community by name Tarakans is largely seen at Angadipuram. There is a school by name Tarakans High School at Perintalmanna. But this Tarakans are said to have come from Thanjavur.

Existences of different types of *Canta*-s are seen in and around the study area. Some are small, others are large and still some others are famous for cattle. The *A½½angi·i* or evening canta or *Anthi canta*, Morning *canta* or *Nilangi·i* are comparatively small. They mainly supply the

goods of subsistence and they are mostly seen in the core regions of agriculture. The weekly *canta*-s like Vaniamkulam are large ones. They are seen to have existed on the crossways of different routes. They provide various items, which include both subsistence goods and luxury goods. Separate places are said to have been demarcated for each variety. The different varieties seen at Vaniamkulam *canta* include cattle, sheep, vegetables, grains, nuts, curry stuffs, hill produces like spices, ginger, turmeric, pepper and so on, dry fish, salt, clothes of various sorts, Iron implements, gold, precious and semi precious stones, bamboo products like bamboo mat, different types of baskets made out of bamboo like *kotta*, *vatti, muram* - a fan or winnow to sift grain, leaf of palm tree, umbrellas made out of palm leaf, earthern pots, textile goods etc. Elephants and horses are also brought here for sale at times. It is learnt from the local people that the *canta* spreads over a vast area. Approximately it covers an area of 6 1/2 acres.

Vaniamkulam is an important centre of commerce between Ponnani port and Palakkad Gap. It is situated in the Valluvanad Taluk[8] but in the later years (200 years back) Kavalapara Nairs[9] had collected the *chungam* of Vaniamkulam *canta.*

It is also learnt that, in addition to the local varieities, cattles from Andhra and Tamil Nadu were also brought to Vaniamkulam. They are differentiated as *Nidan, Vadakkan, Kizhakkan*, and *Kongan*. Gold and precious and semi precious stones might have been brought to Vaniamkulam

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[8] Field Survey of Vaniamkulam regions.
William Logan, Malabar Manual Vol.1, AES, New Delhi, 2004, p.181.

[9] The origin of Kavalappara Nair family is not traceable from authentic sources (K.K.N. Kurup, Kavalappara papers, Dept. of History, Calicut University, Introduction). The family house is located in Kavalappara Desam in Karakkat amsom of former Valluvanad Taluk. Its properties were available in and around Kavalappara, Panayur, Vaniamkulam, Koonathara, Kailiad, Kanniambram, Chuduvalathur etc. As per tradition the family's origin is from Karakkalmata, one of the 12 children of a Pulaya woman and a Brahmin saint, Vararuchi (Loc. cit). It is learnt from the field interview that, the Kavalapara Nairs are the dignatory of Valluvand previously. It seems that, Kavalapara Nairs rose to prominence when Vellattiri lost his power and dignity (Field Interview).

from the Kongu regions. It is said by the local people that, the Muthans of Palakkad engaged in gold business. They also reached Vaniamkulam centre for buying hill produce in large quantities. Chettis of different categories were other major branches of Vaniks. There are chettis like Kaikolas, Saliyas. They engaged in textile goods. There are Kumbara Chettis who engaged in the making and sale of earthern pots. Andurans are another group of chettis engaged in the making and sale of earthern pots. *Pappad* (a thin, crisp cake) chettis are also seen. The field survey of Vaniamkulam area enabled us to understand that the chettis of different categories are still seen at Vaniamkulam in large groups. The Vaniamkulam *canta* is held on Thursday.

Vaniamkulam *canta* exists in a strategic point, where different routes meet together. It is a centre at which different routes to different directions meet. Moreover, the vicinity of Bharatapuzha on the southern side provided an outlet to Ponnani and there on the availability of goods became very easy. It also exists about the

middle of Ponnani port and Palakkad gap. Through the Gap, it can make contacts with Salem, Coimbatore, Erode regions, which were once famous for their gold, precious and semi-precious stones, Iron ores, etc. The Kodumanal excavation is a milestone in this context. These places belonged to the kongu region. Sometimes, Vaniamkulam was a sub-centre of the trade between Coimbatore, Salem, Erode and Ponnani. Pollachi was another centre of contact. The cattle were brought to Vaniamkulam, Coyalmannam, etc. via Pollachi. Still, another route passing through Cherupulasery, Angadipuram, Perintalmanna reached Ooty, Mysore. Yet, another route from Vaniamkulam via Koppam, Angadippuram reaches Calicut.

Weekly markets are a feature of rural India everywhere and they are traditional institutions. They dramatize the economic interdependence of villages and provide conclusive refutation of the idea of economic self-sufficiency.[10] The area serviced by weekly markets seem to have varied

[10] M.N. Sreenivas, *Villages, Caste, Gender & Method*, OUP, 1996, p.18.

from market to market, many having more than a purely local reputation. There seems to have been also a degree of specialization in weekly markets on the basis of goods sold there. The periodical fairs held on the occasion of the festival of the local deities or on certain sacred days (the full moon in Kartik or Chaitra) were also visited by villagers in large numbers, and the fairs served many purposes, secular as well as religious.[11] The *canta* held at Tirunavaya may be included in this category. It is held in every *Vyi½avattam*. It is called as the *Perumcanta*.[12]

The *canta*-s of Perumpilavu near Kunnamkulam, Coyalmannam near Palakkad, Manjeri near Perintalmanna etc. were famous for cattle trade. As Cattles are indispensible for agriculture and for the means of transport, the trade of cattle in these *canta*-s played a notable role in the economy of the area.

Place names like *canta mukku*, *canta pura, canta kunnu, canta paramba, cantappadi,*

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11 Loc. cit.

12 Field Interview.

cantakadavu, are seen throughout the study area[13] revealing its early history as the place where once *canta*-s were held in the bygone centuries.

Angidi-s are another category in the local trade. They are also called as *Nattangadi* in colloquial tongue. Early medieval Malayalam literary works like *campu*-s and *Sandesa kavya*-s are replete with the descriptions of *angi·i*-s. These works meticulously discuss the various categories of marketing centres of medieval Kerala. At the same time, the full fledged *angi·i* -s which resemble the modern towns can also be seen in these descriptions. The descriptions of Kulamukku *angi·i* in *Unniyaticaritam* and the descriptions of Ayanarchirayanagaram, Poyilam, Chittangai, etc. in *Unnichirutevicaritam* belong to this category.

The prefixing and the suffixing of *angi·i* with certain places show their importance as *angi·i* in the previous period. Place-names like Angadipuram, (Vellattangadi) Koottilangadi,

13 Field Survey of the study area.

Vettattangadi, Pazhayangadi, Puthanangadi, Puthiyangadi, Chittangadi, Vaniamcoorchy Vaniambalam, Padinjarangadi, Vaniamparambu, Vaniyathara, Angadiparambu, Ni½*angi·i*, Valiya *angi·i*, Vaniamkulam belonged to this category. These *angi·i*-s were located at central points of routes, where commerce as a regular activity attracted traders from distant regions too. Monetary transactions are found to be more frequent in these centres. Ample references to different varieties of coins like *Achu, Panam* (]Ww), *Mikini, Thiram, Veesam, Mummuri, Michani Gulika, Misri* etc. are found in the *campu* and *sandesa kavyas*. *Achu* is a chola coin of the13th century A.D. The presence of that chola coin helps us to gather that, coins mgith has been mainly used for trading with outsiders. The presence of the merchants of the chola, Pandya, Tulingar, Kalingar etc. are found in these *angi·i* -s. The *campu* and the *sandesa kavyas* vividly describe the presence of such merchants in these *a¸gidi*-s.[14]

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[14] *Mikka Marakkayanmar Vekada-Chinmir Pandithattar Ririsar*

Perhaps, the presence of coins denotes the currency units of the contemporary period. But there are very rare references to the metal content or weight of the coins in these texts. *Misri* is described as a gold coin. It is used not for

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Ka¸¸ir chiliyar Mattum°r°vaka pirezhumiriyar kannadar
Milavar Kunjuarar Vangar Tulingar Kalingaja Barhara
Ch°zhiyar Pindikalottiyar Konkanar Ch°nakar Ch¢nar
Tulikka Prabrithikal Nija Bhishakalil Nini -
Vidhamiy Parad®sikalum Malayalikalum Chernida
Th£nnathimithra Samrudham;

Unniyaticaritam. p.50. *(ani ac-bvim-b-·mÀ shI-Sþ*
Nm·mÀ]mn-¯-«mÀ cmcn-iÀ
I¶mÀ Nmen-bÀ aäp-tam-tcm-hI
]msc-gp-am-cn-bÀ I¶-SÀ amf-hÀ
IpRvP-cÀ hwKÀ Xpenw-KÀ Ienw-K-Pþ
_À_c tNmgn-bÀ]mn-I-sfm-«n-bÀ
sIm¦-WÀ tNm\-IÀ No\À Xpen-iþ
{]`r-Xn-IÄ \nP-`m-j-I-fmÂ \m\mþ
hn[-ambv]c-tZ-in-Ifpw ae-bm-fn-Ifpw
tNÀ¶n-S-XqÀ¶-Xn-am-{X-k-ar²w;)Pikamaraippanamoru
Panam° -- - - -- - - - - - - - - - - - choru
Veesam Kinikurainjara mivo
detto vithiya raithiramam Kilu
thiramam mirandemukkalu thiramam
Kaikureyaryupalamaru Palamara - - - - - - - - - - - - - - -- - - -
vvannannira
P®siniruthippanchalikayi -
daichlikanadaichlikayithachu
Muthalkkunthittum Nellinninraru
Chelutharuthi Niyati Pudaveykidumithu
Bahu Bhishibhi : Ponnumthiramamu-
rachu..........Pinnayu -

any commercial activities. It is kept for bringing prospertiy also. Sometimes, local and itinerant merchants used coins for monetary exchanges. It is understood from the Malayalam literary texts that, barter and higgling - haggling was the main

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mellim Kondu vazhangi vilangum
viniyarir kritha k°lahalama
ngiyinir chiryinagaram ka -
ndiyinavanada vismaya Jaladau

(]mI-a-ssc-¸Wsamcp]W-tam-s..
....s¨mcp
hoiw ImWn-Ip-ssd-ª-c-am-thmþ
sSt«m hmXnb ssc¯n-caw Imevþ
¯nc-a-an-c-t-ap-imev¯ncaw
ssIIp-sd-b-dp-]-e-a-dp-]e-acs.. ....
Æ®-¶nd
t]in-\n-dp-¯n-¸-©-Nvfm-I-bnþ
ssSNvfm-I-\-ssS-Nvfm-I-bn-X¨p
apX-evip-´«pw s\Ãn-¶nâdp
sNep-¯-cpXn \nbXp]pS-sh-bvIn-Sp-anXp
_Ip-`m-jm`n: s]m¶p-´n-c-a-apþ
c¨p ....]n¶-bpþ
saÃmw sImp-h-g-§n-hn-f§pw
hmWn-b-cmÀIr-X-tIm-em-I-ea
§mbm-\mÀ Nnd-bm-¶-Kcw Iþ
mbm-\-h-\-Y-hn-kvab Pe-s[u.
Suranad Kunjanpillai, *Unnichirutevicharitam*, University of Kerala, TVPM, 1954, pp.32-33 KZyw

19................ .... *Chch°zhiyarirayar*
karunataka kuda -
ka sakadikal ninidesikal
Pesum Viniya Bhishi B£shida
Mangi - - - - - yumadhakandu
Nadannin(......................................
t¨mgn-b-cm-cn-bÀI-cp-\m-SI IpSþ
I iIm-Zn-IÄ \m\m-tZ-in-IÄ
t]ipw hmWnb `mjm-`q-jn-Xþ

feature of these *angi·i*-s. But references to measurements like *Ni½i, M£½akku, Ë½akku Ida´ga½i, Palam* enable us to think that these barter and higgling - haggling is based on certain mode of measurements.[15] One medium of exchange was based on equivalence with paddy. The remnants of the old practice of taking one *Ida´ga½i* of the new paddy (Punnellu-]ps¶Ãv) soon after the first harvest in the month of August - September to the grocery shop and receiving back the same quantity of salt still exists in the rural areas of Palakkad, eventhough the actual price of the paddy is higher than that of the salt received from the shop.[16] The medieval Malayalam literary texts

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a§m .... bpa-Y-I-p-\-S-¶m³)
Mughathala Gopalakrishnan Nair_*Unniyachacharitam*, The State institute of Languages, TVPM, 1990, p.46.

15 *Ni½i, Ida´ga½i, Ë½akku, u½akku, uri, m£lakku* etc. the measurements.
Ni½i = 8 *Ë½akku* or 2 *uri* or 4 *u½akku*
uri = 1/2 of a *nili* or 2 *u½akku*
u½akku = 1/4 of a *nili*
M£½akku = 3/4 *Ni½i*
Ë½akku = 1/8 of a *Nili* or 1/2 of *u½akku*
Ida´´a½i = 4 *Ni½i*
Palam = A weight, generally of Rs.10 or 1/2 Ratal.

16 A practice followed till recently in the rural areas of Palakkad.

speak about the prevalence of the exchange of commodities such as paddy, chaff, riped plantain, millet for fish.[17] Another notable feature of these *angi·i*-s is that cheating and deceit are also comparatively less in these *angi·i*-s.[18] But it does not mean that cheating and deceit is completely absent in these *angi·i*-s.[19]

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[17] *Anjirinjari thannu kolka jna .....*
n tharichemmane -
lu thannil ch°lamalakkil vilatharuvin
punnelkku punmeenula;
vizheikkikku varilu, paralkku patharne -
lu kkollirithenrinjan®
meen vilkku . . . . . kki .... th£halam
(Aªmdnªcn X¶p sImÄIR...
³ Xcm-s©-½-s\þ
ev X¶mÂ tNmf-a-f-inÂ hmf Xcp-hm³
]ps¶evip]p·o-\pf;
hmssg-imbvip hcm-ev,]cevip
]XÀs\þ
ev simÅm-cn-sXân-\n-ªt\
ao³ hneip .... in ....
.... Xql-ew.Mughathala
Gopalakrishnan Nair, *Op.cit.*, p.48, Poem. 13.
[18] *Viniyamazhakithu veeniya vittava*
k°niya vaithavayariy° nell°;
pichila nittinu p°ka chara...........
.... chala ningal Niruppichalavil . . . .
.... chalavilla namakkariy°nnim
p°chalavynjathiyum vall®n njin.(hmWnba-g-InXp hoWnb hnäh
tImWnb sshbv¯-h-b-cntbm s\tÃm;
]n¨-f- \m-«n\p t]mI Nc ....
.... ¨f \n§Ä \ndp-¸n-¨-fhnÂ .... ¨f-hnÃ \a-i-dn-tbm¶mw
t]m¨-f-hp-©-Xnbpw htÃ³ Rm³;)
Loc. cit.
[19] *Pinnekkinim chathiyil muthirum*

We also come across the presence of several groups of trade organisations in the study area from the evidences seen in inscriptions and literary texts of medieval period. These sources unwrap the active participation of the merchant corporations like *Valaµj¢yar, Ninide¿is* and so on in the region under study.

The medieval Malayalam literary works like *Unniyaticaritam* and *Unnichirutevicaritam* speak of *Cirtu/Cittu* (caravans of itinerant traders), *valaµjiyar, Paricca¸darar*.[20] *Cirtu, Cittu, valaµjiyar, Paricca¸darar*, etc. are the organisations of itinerant merchants.

The *Va¶¶ezhuttu* inscription of Tali temple at Peruvembu mentions two merchant guilds of medieval period. They are *Padinenbh£mi Tisai*

Viniyakkirar thammil
thinnam p®chitheruviluden®
viniyam cheyyumaru(]ns¶imWmw NXn-bnÂ apXncpw hmWn-b-im-cÀ X½nÂ Xn®w t]Nn-s¯-cp-hn-ep-St\ hmWnbw sN¿p-am-dv.)Elamkulam, P.V. Kunjanpillai, *Kokasandesam*, Kottayam, 1965 (1959), p.55. -slogam 48.

[20] Unniyaticaritam, p.50.
Suranad Kunjanpillai, *op. cit.,* p.40.

Ëyiratti Aiµµ£¤¤uvar and *Valaµjiyar.* These two merchant guilds engaged in the Long Distance Trade with the Inland centres and the *Pa¶¶inam*-s of the coastal regions of South India during the medieval period.

Peruvembu is an important centre even today. Roads to different directions are seen at Peruvembu Chunkam. Towards north, a road moves to Palakkad, towards south, another moves to Pudunagaram, Kollengode, Nenmara, and Nelliyampathy. One route towards west is to Mannathukavu and Tenkurussi, towards east another route to Tattamangalam, another diversion towards extreme east - Attikode, Panayur, Kodumbu and Tiruvalathur. A cluster of *attani* is also seen there. Kaikolas and Muthaliyars are also seen here. A place called Vaniyathara is also found here. Vaniyathara is the place where oil of different kinds like groundnut, Neem tree (*Veppenna*) are made and sold. It is also learnt that there are 35 families of Vaniyachettiyars are dwelling even now. They are also known by the name Chakkan Chettiyar. They

are called so because *chakku* is used for oil pressing. *Chakku* means oil presser. A Mariyamman *kovil* near Vaniyathara is also seen.[21] It is also learnt from the field survey that, large groups of chettis reached Peruvembu from Kongu region by crossing the Sokanassini River. They brought textile, iron implements etc. and took back household stuff.[22] These evidences truly show the brisk trade that existed at Peruvembu.

According to the local tradition one of the major reasons of *Konganpada* is believed to be the loss of merchandise of the traders of Kongu region. These traders lost their merchandise on account of the rise of water in the river Sokanasini. It is said that, the traders instead of narrating the actual cause for the loss of their articles, informed that the native people had plundered their articles. The infuriated Kongu chieftain proceeded against the region and the legend concludes that, with the blessing of Chittur *Bhagavati*, they were able to win the battle against the Kongu chief. It is a popular legend

[21] Field Survey and Observation.
[22] Field Survey and observation.

prevalent in the region. *Konganpada* is being celebrated in commemoration of the victory of the local people over the kongu chief. This event throws light on the brisk trade that existed between kongu region and the Valluvanad and Cochin regions. The clear evidences of this can be traced from the existence and spread of different merchant communities and chettis throughout the area. Merchant classes and chettis are largely seen at Peruvembu, Pudunagaram, Tattamangalam, Koduvayur, Chittur, Kozhinjampara, Para, Coyalmannam, Palakkad, Tiruvillamala, Pazhayannur, Lakkidi, Parali, Ottappalam, Vaniamkulam, Angadipuram, Wandur, Kadampazhipuram, Mannarkkad, etc. Their mode of life, behaviour, language, etc. are still Tamil.

In this context, the vatte½uttu inscription of the Tali temple at Peruvembu appears to be very important, because the presence of corporate trading communities called guilds are seen in the developed stage of trade and commerce. The development of organized trade through

merchant guilds shows the progress of trade. The Kotapuram Jain temple of Alathur mentions of *Nilpathennayiravar* and Muvvayiravar. It is another *Va¸ikku* organisation of medieval Kerala.

The inscription seen at Tiruvalathur temple is not able to be read as it is coated in black colour paint. According to legend, it is one of the 108 Durga temples founded by Lord Parasurama. It is believed that this temple was built by supernatural powers within a short span of 14 days. The construction of it is in the traditional South Indian style. The architectural and sculptural designs attract our special attention. It really sketches its past pomp and splendour and majesty. This temple complex is situated in 2 hectares of land. It is protected by huge granite stonewalls all around. There are entrances on all the four sides. The main entrances are in the east and the west. It is also said by the local people and temple authorities that, the temple had collected 18,000 para paddy as *pattam*.[23] At

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23 *Pittam* means, the rent of grounds, the *Janmi's* share or stipulated proportion of produce paid. Herman Gundert, *op.cit.* pp.598-99.

present, this temple is governed by the Naduvilmadam *Devaswam*, Thrissur.

The inscriptions of the 12th to the 14th century A.D. recovered from Karnataka mentions the Malayali merchants of Kulamukkunagara. It enables us to understand the involvement of the traders of Kulamukku Pattana in the trade guild like *Ninide¿is*. It also tells us that some of these merchants were the chiefs of the *Ninide¿is* - the itinerant merchant body. Reference to the Ubhaya *Ninide¿is* of Malayala dwellers in Kulamukkunagara is found in a Mysore inscription.[24] The long distance trade flourished through these itinerant merchant bodies like *Ninide¿is*, *Valaµj¢yar, Manigramam, Aµjuva¸¸am, Ayyavole* or Aiµµ£¤¤uvar.

With the help of Kannada University Epigraphical series, Hanuma Nayaka showed the names of merchants of Kulamukku *Nagara* who had donated various kinds of endowments to the place of worship.[25] In this category, one

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24 317 (V. AK. 108).

25 Hanuma Nayaka, Malayali merchants in medieval Karnataka' IHC 60th session, 28-30 December 1999

inscription of Duggavatti of 1126 A.D., Bellary district, refers to a Malayala *Vaddavyavahari* Nambiganna *Setti* administering a province. Nambiganna *Setti* has been described as the chief of *Ninide¿i*, an expert in testing all merchandise and animals, good in business, known in 18 cities, blessed by Goddess Saraswathi. Another record refers to *Vaddavyavahari* Damodara *Setti* of Kulamukku *Pattanam* who has been described as Ubhaya *Ninide¿i*, the chief of Malayala and an expert in testing all merchandise and animals. Yet, another important inscription, Hiriyur inscription of 1225-A.D. shows a list of Malayali merchants. This inscription discusses Kulamukku *pattana* in Kerala as the home town of these Malayali merchants. According to this inscription Kunji *Setti* of Padiyur, was the most Valiant, blessed by the Goddess *Bhadrakali* of Kodikundi, expert in testing the merchandise and animals. Kodikundi of this inscription can be identified with *Bhagavati* Shrine of Kodikkunnu and Kulamukku situated in the precincts of Kodikkunnu *Bhagavati*

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session V Epigraphy & C, Calicut University.
Also see *Kannada University Epigraphical Series* Vol.I.

temple. The 12th century Mysore inscription also contains references to Kulamukku *Pattana* and *Bhadrakali* shrine of Kodikkunnu. These aforesaid inscriptions help us to assume that the merchants of this area had a great network of trade relations with other South Indian Kingdoms. Moreover, they had attained such economic prosperity and social status that, they could even administer certain provinces in Karnataka regions. It is also found that these merchants had donated various kinds of endowments to the place of worship.

References to a Manavila *Setti* is found in the inscriptions of Sirasangi, Saundatti Taluk, Belgaum district, Hoysla Vira Somesvara IV A.D. 1186.[26] References to one Kikara Manavila are found in a Mysore inscription.[27] It is described in this inscription that Kandanambi, the son of this

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[26] Sirasangi Saundatti, T.K. Belgaum Dt. Kannada Inscriptions, Published by Kannada Research Institute, Dharwar University, pp.38-51. Hoysala Vra Somesvara IV. A.D. 1186.
Also see Noboru Karashinna, Ancient and Medieval Commercial Activities in the Indian Ocean: Testimony of Inscriptions; and Ceramic sherds. Report of the Taisho University Research Project 1997 - 2000 Taisho University.

[27] 317 (V.A.K. 108).

Kikara Manavala and S°vyakka became the son-in-law of Bhandinambi and was known for his virtues and devotion to his lord's business throughout the brave Hoysala King's Kingdom. And the former members of his family had gained great honour by their works of merit and good deeds.[28]

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[28] In that kingdom, among the great senior merchants the chief of Ubhaya Nanadesis of Malayala dwellers in Kulamukkunagara which was a mirror to the face of Lakshmi in the Kerala Country, ornament of the *Vaisyakula*, treasures of good qualities, obtainers of a boon from the goddess Bhadrakali, experts in goods and animals was the Valiant Kunje *setti* .... the brave Kunji *Setti*, Valiant in war, the disturber of enemies. His son-in law was Kondanambi. He caused satras to be erected in Harihara .... where there were famous bathing places, there were his gifts to be found; there were his praise; there was the knowledge of his virtue. His younger brother was Dim°dara *Setti* .... His younger brother was Kunjanambi, the promoter of the fortunes of the Malayalam family. Pleasing both the Hoysala emperor in the south and Bellala himself in the north, he formed an alliance between the two kings which was universally praised, and obtained the credit in negotiating for peace .... The wants the great Milava kings, of the Kalinga, Chola and Pandya rulers he at once supplied, and obtained extensive merit, so that no Setti was equal to Kunja -nambi throughout the Hoysala kingdom. . . . . His son-in-law was Bhandinambi .... To Kikara Manavala and Soviyakka was born Kandnambi. He became Bhandinambi's son-in-law and was known for his virtue and devotion to his lord's business throughout the

These references help us to assume Kulamukku as an important centre of the large merchant corporation called *Ninide¿is*. Connections with this large merchant group might have caused the rise of Kulamukku. The prosperity of Kulamukku may be traced with this link of the *Ninide¿i* merchant corporation.

The Chola inscriptions of the 11th century A.D. also help us to know Kulamukku as a famous centre of tradesmen who were invovled in the horse trade.[29] These inscriptions help us to assume that Kulamukku might be a centre of horse trade. References to the Kutirachettis from Malainadu are found in the works of K.A. Nilakanta Sastri. In his works like *Colas* and *A History of South India*, he refers to the *kutira chettis* from Malainatu, who imported horses from abroad, particularly Arabia.[30] M.G.S. Narayanan in his *Perumals of Kerala* has also referred to the

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brave Hoysala King's kingdom.
317 (V.A.K.108).

[29] ARE 182 of 1926
ARE 597 of 1919
ARE 399 of 1919
ARE of SIE 34 - 60 of 1926 - 27
ARE of SIE 77 of 1936, 37.

Kutiraccettikal of Malainatu. He emphasised that, there are frequent references in Cola inscriptions from Tanjore, Tiruchirappalli and South Arcot to *Kutiraccettikal* (horse dealers) who seem to have been importing horse from Arabia for the princes and nobles. He stated that, these *Kutiraccettikal* are often stated to have come from Malainatu.[31] References to the profit in the trade of horse are also found in the 14th century Malayalam work *Unniyachecaritam*.[32] The travel accounts of Wasaff, Marcopolo, and Wang Ta Yuan also contain references to the trade in horse and the profit attained from this trade. [33]

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30 K.A. Nilakanta Sastri, The Colas, Re-print 1982, p.607,
Idem, A History of South India, 4th edition, 1996, pp.333-34.

31 M.G.S. Narayanan, *Perumals of Kerala*, Calicut, 1996, p.172-173.

32 *Ch°nakakkuthira ch°nittuvittal nama-kkinachudanirandayiram kittumi-ntina vittilumeµµiyiram kittali* ("tNm\-I-ip-Xnc tNmWm«phnämÂ \a im\-b-¨p-S-\n-c-m-bncw In«p-anþ âm\ hnäm-ep-sa-®m-bncw In«-em.'') Mughathala Gopalakrishnan Nair, *op.*cit. p.66. Gadhyam -18.

33 Col. Yule, Travels of Marcopolo. Vol.II, p.324, Travels of Wang-Ta-Yuan in K.A. Nilakantasastri, *Foreign Notices of South India from Megasthenese to MaHuan*, University of Madras, 1972 (re-print).

The horses imported at western seashore were taken for the kings of the east like Chola, Pandya, and Vijayanagara kings. The merchants of Kerala were known for providing horses to the southern kingdoms. It was a most profitable business. The merchants of Kulamukku actively participated in the trade of horse, which had been brought from Arabian countries. It is also learnt that, the southern climate was not conducive for the breeding of horses and so they were always imported to South India, mainly from the Arab countries. The merchants who participated in the trade of horse is very often referred to as *Kutirachetti*-s in Chola inscriptions.[34]

Arab trade in horse was conducted mainly through the western ports and the *Cholas* depended on Kerala merchants to procure and transport them into the Tamil areas. Settlements of people from Malaimandalam known as Malayilangudi existed in the heart of the chola country and in the Pudukkottai region.[35]

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[34] see F.N. No.29.

[35] R. Champakalakshmy, *Trade, Ideology and Urbanisation*, OUP, 1996, pp.288-90.

It seems that, horse trading was a specialized occupation and was entirely in the hands of merchants from Malaimandalam throughout the medieval period. The merchants of Malaimandalam (Kerala) brought horses, spices and other commodities to Tondainadu and presumably returned with textiles. *C¢la cettis* (cloth merchants) also moved out of Kancipuram and Mayilipp£r to the west through the Kongu highway i.e. Salem - Coimbatore region.[36] Kongu region situated on the route linking the western coast to the eastern plains and coast, via the Palakkad pass. This territory is also known for its mineral resources and other raw materials. This region is also noted for several weaver settlements in 12th to 14th centuries. Through this region, the rich trade in textile passed into Karnataka and Kerala.[37] Along this route, merchants of medieval South India travelled constantly, bringing horses from the western ports and perhaps taking textiles back. Seafaring

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36 *Ibid*., p.394.
37 *Ibid*., p.228.

merchants, cloth merchants and merchant guilds frequently used this route.[38]

The place Kodumanal would seem to have been continuously active in the early trade, both inland and maritime. The discovery of numerous coins of the Chera rulers, some with portraits and legends giving names like Makkotai and Kuttuvan Kotai in the riverbeds of Amaravati and Noyyal rivers would add to the evidence of the Cera's interest in promoting this trade. Kodumanal has also yielded the greatest concentration of Roman coin found in South India, learning no room for dispute regarding the commercial significance of this centre.[39] These coins belonged to the period of A.D. 1st and 2nd centuries. Again, the precious stones like topaz seen in the Coimbatore region had great demand in the western countries. It is said that Roman traders reached here with gold for these precious stones.[40] This route, which

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[38] *Ibid*., p.225.

[39] *Ibid*., p.137.

[40] M.R. Raghava Varier, 'Palakadinte Vanijyaprasasti' (Article in Malayalam) Malayala Manorama - The National Daily, Palakkad Edition, 1992, November 26, Thursday.

connects the eastern centres like Madurai, Salem, Coimbatore and Erode with Ponnani on the Western seacoast passed through the regions of Valluvanad.

References to a merchant from Valluvanad are seen in Tiruvadandai (Chinglepet district) record. This record, in the 4th year of Rajakesari, mentions the gift of 20 *Ka½ancu* of gold to the temple by a merchant of Purushothamangalam in Valluvanad, a part of Malainatu.[41]

Ponnani was the major outlet of Overseas Trade. Spices, not necessarily a luxury item, formed a major item of export. Among them, pepper ranked the highest, in terms of quantity of the export especially to the Roman Empire. Fragrant woods were also a part of this trade. It is possible that Ponnani (Tyndis) was involved in this trade through the river Bharatapuzha, whose tributaries would have brought down the pepper from the Malabar hills.

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41 M.G.S. Narayanan, *Perumals of Kerala,* Calicut, 1996. p. 172.

The involvements of Chinese and Arab merchants are also seen in this port of Ponnani. The *Campu* and the *Sandesakavya*-s provide us information about the presence of Chinese and Arab traders on this coastal area and in the interior markets.[42] These texts referred them as *Chinar* (China) and *Ch°nakar* and *Tul£kar* (Arabs). Reference to the small Chinese ships called *Chambrani* is found in the *Unniyachecaritam*.[43] The huge Chinese vases, utensils and their coins are seen preserved even today in certain houses of the Valluvanad area as a symbol of prosperity and majesty. This is an indication of the influence of the Chinese trade even among the local people. The horse, which had been brought from Arabian countries through the western seashore, were taken to the east for the kings of Chola, Pandya and Vijayanagara by the *Kutirachettis* of Kulamukku.[44]

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[42] See F.N. Nos. 13.

[43] *Chembadamottu*varumpadikoll®- *nembrinachivachimbrinippadi*sN¼-S-sam-«p-h-cpw-]-Sn-sIm-tÅþ s\{¼m-\-¨n-h-Nw-{]m-Wn-¸Sn Mughathala Gopalakrishnan Nair, *op.cit*. p.44.

[44] See F.N. Nos.29-32.

When trade and commerce flourished at Kulamukku, on account of the involvement of itinerant merchant body called *Ninide¿is* as seen in Kannada inscriptions and the presence of *Kutirachetti*-s and their active participation in horse trade as revealed from the chola inscriptions, certain changes occured in the weights and measures already used in this area. A new system called *Kulamukku t£kkam* gradually evolved. The introduction of weights and measures depicts the advanced stage of transactions. 1500 *Rupa T£kam* is *Kulamukku T£kkam*. People of this area still used to say one *Rupa T£kkam* and all. The weights and measures used in the area are given in Table 4.

TABLE 4

1500 *Rupa T£kkam*	= 1 *Tulam*
3 *Tulam*	= 1 sack
10 sack	= 1 cart (bullock cart)

Ëzhakku, Uzhakku, Uri, M£zhakku, Nizhi, Etangazhi, Niriyam, Vatippan, and *para* are the units of measurements for measuring grains and oil. (See Table 5)

TABLE 5

Ëzhakku = 1/8 of a *Nizhi* or 1/2 of *uzhakku*

Uzhakku = 1/4 of a *nizhi*

Uri = 1/2 of a *nizhi* or 2 *uzhakku*

M£zhakku = 3/4 *Nizhi*

Nizhi = 8 *Ëzhakku* or 2 *uri* or 4 *uzhakku*

1 *Etangazhi* = 4 *Nizhi*

1 *Niriyam* = 6 *Nizhi* ($1_{1/2}$ *Etangazhi*)

1 *vatippan* = 10 *Etangazhi*

1 *Para* = 10 *Niriyam* or 15 *Etangazhi*

The following table shows the difference of measurement for the grains like paddy, rice, millets, gram in Kulamukku from that of Palakkad.

TABLE 6

Kulamukku	**Palakkad**
1 *Para* = 15 *Etangazhi* (60 *nazhi*)	1
Para = 10 *Etangazhi*	
1 *Vatipan* = 10 *Etangazhi*	----
6 *Para* = 1 sack (90 *Etangazhi*)	7 *para* - 1 sack (70 *Etangazhi*)

9 *Vatipan* = 1 sack (90 *Etangazhi*) ----

10 sack = 1 cart (bullock cart) 10 sack = 1 cart

(70 *para*)

(60 *para*)

(90 *Vatipan*)

The contribution of the peasant societies of the study area offered a high degree of subsistence production and so the people of the hinterland were not dependent on Long Distance Commerce for daily requirements. The Long Distance Trade mainly oriented towards trade in luxury items like copper, gold, gems, textile, horses. These were meant for elite consumption and not for local exchange. Members of royal & noble families acquired and used them for enhancing their status and prestige and also offered them as gifts to the poets and bards. The Cera ruler is lauded for bringing together products of the seas to bestow on visitors.[45]

The spread of Jainism and Buddhism may have given a further impetus to the increase in

45 Puranamuru, 343: 8.

trade and commercial activity in this area. The field survey of the study area equipped us to come across the remnants of Jain faith. The wandering Jain mendicants lived in the natural caverns on hills. Their presence is largely seen in the inland centres and on trade routes. This helps us to identify certain important routes of trade. *Attani, Kanjipuras, Tannirpanthals, Kuttupatha*, old trees on either side of the roads also help us identify routes of trade.

An idol of Jain Tirthankara Abhinanthan is found at Velikode near Mundur. It is situated 16 km. west of Palakkad town and 6 km east of Kongad. This Jain Basti is seen situated at the bypath from Coimbatore to Kalladikode. This bypath is a secluded path running parallel to the Palakkad Pass. Later, the tobacco smugglers mainly used this route.[46] This route from Coimbatore entering to Mannarkkad in Valluvanad

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[46] Information provided by local people
Field Survey of the area
Interview with E.P. Bhaskara Guptan, the author of Desayanam.
Also see, E.P. Bhaskara Guptan, *Desayanam*, Smabhavani Books, Katampazhipuram, 2004, p.89.

is through Siruvani via Palakkayam, Edakkurussi, Velikkode and Kongad. Yet, another route from Mettupalayam and Coimbatore is through Attappadi towards Mannarkkad. A place by name Tavalam is found near Kottathara *canta* at Attappadi. Kottathara *canta* is famous for cattle trade also. The cattle are mainly brought from Mettuppalayam and Coimbatore of Tamilnadu and from Mysore of Karnataka. This route from Mannarkkad, which passes through Tenkara, Mukkali, Agali, Kottathara and Anakkatti reaches Coimbatore and Kongu region. This was an ancient route to Valluvanad area. Later, this ancient route was diplomatically used by Tipu Sultan to move their army towards Mannarkkad and Perintalmanna areas of Valluvanad. The route through Attappadi is an easiest means for the Mysorean army to reach Valluvanad from Coimbatore. This route even reaches Venkatakotta (Kottakkal) in the west through Attappadi, Mannarkkad, Perintalmanna, Angadipuram, Puzhakkattiri and Pataparambu. This route gave an impetus for the development

of trading centres like Agali, Mannarkkad and Angadipuram. Above all, the forest resources from Attappadi and silent valley were brought to Mannarkkad and from there; the traders disbursed it to different regions, which caused the prosperity of Mannarkkad. The large and small rivers like river Bhavani, Siruvani, Kunti played a notable role for the progress and prosperity of Mannarkkad and Agali of this area in trade and agriculture. The remnants of the Megalithic sites sufficiently throw light on the human settlements in the Attappadi- Mannarkkad regions. The recent discovery of the stone tools from the beds of Kanjirapuzha regions throws light on the human habitation of these areas during the Stone Age period.

A medieval Jain monument of magnificient construction is seen situated at Jainimedu in Palakkad town. It is constructed in granite stone. It is learnt that, two brothers, Ijjanna and payappa Shetty, diamond traders from a village called Kalhalli in Mysore, constructed this remarkable place of worship. The presiding deity is

Chandraprabha - the 8th *Tirthankara*. Various other deities of the Jain *Thirthankaras* are also seen there. Twenty-four huge wells were also dug around the temple premises in commemoration of the 24 *Tirthankaras*. Each well has the image of an animal and a tree. Among the 24 wells, only two remains. It is said that, elephant is the animal for Chandraprabha and the projection of the elephant's image in granite is carved on the steps inside the well, which were built for him.[47] Still another version is that, these wells were built for the requirement of water for the people. It is said that, 400 Jain families resided in this area. It is also learnt that, all the families left the place for Wynad due to the attack of Tipu Sultan.[48] It is also

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47 Projection of the image is seen in the surviving 2 wells. Site observation of Sri Chandraprabha Jain temple, Palakkad, Palakkad Nagarasabha, ward No.35, building No.702. Also interview with Nagaratnamma alias Vasantakumari of 80 years old who reside in the temple. It is she who cleans the temple and lit the lamp. She claims to be the descendant of Ijjanana Shetty. She also told that, it was her father Jina Raja Das looked after the temple till his death.

48 Information provided by Nagaratnamma alias Vasantakumari of 80 years old, who resides in the temple. It is she who cleans the temple and lit the lamp daily.

learnt that, this temple was ruthlessely plundered and most of the huge granite slabs of the enormous wall that encompassed the temple were taken away to erect the historical fort of Palakkad. This Jaina Monument is said to have been constructed around 1500 years ago.[49]

It is also learnt that, Jainamedu is known as Manikkappattanam and Muthuppattanam since this place was purchased by the above merchants with diamond (Manikam) and Pearl (muttu). Still another version is that, Mutthupattanam and Manikkapattanam are the two important Jain centres of Palakkad. Manikkappattanam is Jainimedu, and Muttuppattanam is at Chathapuram Gramam, between Puthiyapalam and Kalpatti junction and very close to Puthiyapalam. There is a stricking board, bearing 'Prasad Tution Centre, Muttuppattanam, Chathapuram gramam. A Balikkallu is also seen there.[50]

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49 F.N. No. 46.

50 Field Survey, Interview and observation of the area.

Remanants of Jains are also seen at Veezhumala hills in Alathur. It is seen on the top of the Veezhumala hills in the midst of forest.

The K°tapuram Jain temple of Alathur contains an inscription whch mentions Nilpetheµµiyiravar, a trade guild of medieval period. Alathur is situated in the troute running from Palakkad to Trikkanamatilakam. The importance of this route is that it connects two major centres like Kodungallur and Trikanamatilakam, the former was the royal capital and an emporium of trade and the latter was a famous centre of Jainism in Kerala.

The extant trace of a Jain Basti is seen at K£¶¶upitha near Pattambi on the way to Koottanad. K£ttupitha means the place where the crossways meet. It is the meeting place of the routes to different directions. From K£ttupitha towards east, it runs via, Tirumi¤¤acode, Arangottukara, Cheruthuruthy to Thrissur. There is another route to Thrissur from Arangottukara via Akkikavu. The route from Thrissur extends to Kodungallur and Trikanamatilakam - the two

earlier centres of importance. The former was the royal capital and emporium of trade and the latter a famous centre of Jainism in Kerala. From K£¶¶upitha towards west it runs to Koottanad. From Koottanad it traverses towards west via Padinjarangadi, Tannirkkode, Sukapuram, Edappal to Ponnani and another route moves via Chalisserry, Perumpilavu, Kunnamkulam to Thrissur and from there to Kodungallur and Trikkanamatilakam. It is an old *Nattupatha*. Remnants of an old fort called '*Koottanad Kotta*' are seen near Chalissery (6 km south of Tirthala in Nagalassery panchayath of Ottappalam Taluk). The place name Chanthapura of Chalissery attests the existence of a *canta*. Field study shows the existence of a weekly market there. An *Angi·i* by name *Mukkoottangi·i* is seen to have flourished here. The *Uttradacanta* (*Onamcanta*) of this region is well known. From Koottanad towards north, it moves to Tirthala on the southern banks of river Bharatapuzha. The famous Yajneswaram temple, connected with Mezhathur Agnihotri is situated at Tirthala. Mezhathur Agnihotri, the

famous Nambudiri Brahmin is supposed to have conducted 99 yagas in this temple. Mezhathur is a nearby place of Tirthala. By crossing river Bharatapuzha, it is possible to reach Kulamukku *angi·i*. Reference to Kulamukku *angi·i* is found in medieval Malayalam work *Unniyaticaritam* of the 14th Century A.D. and the Chola and Kannada inscriptions from the 12th to the 14th century A.D. Kulamukku, a place situated at an elevated area (15m above the sea level) surrounded by paddy fields, and rivers Bharatapuzha (1km south of Kulamukku) and Thutha (3 km north of Kulamukku). The local people provided the information that, 72 *angi·i*-s flourished in and around Kulamukku in the early period. The place names like Pazhayangadi, Ni½angi·i, Karakkuttangi·i exist even today. The wellknown *Kolokayal* exists in the west of Kulamukku. The famous Kodikkunnu *Bhagavati* temple and the Chirankara *Bhagavati* temple also exist at the same place. A place by name Pazhayangadi too can be seen to the west of Kulamukku *Angi·i*. Another place by name *Ni½angi·i* is situated on

its eastern side. The remnants of a pond popularly called *Angadikulam* is still visible in a decayed manner. To the north of it, was a well, popularly called *Angadikinar*, which is extinct now, due to the construction of modern buildings in the present *angi·i*. Near the well, there was a big pipal tree having a platform, which is also extinct. Close to it, *attinis* and a *kalvilakku* (lamp) were planted, which were extant. To the south of Kulamukku *angi·i* a place namely Mudappakkad , a lamp post is still extant. It is situated on the bluff near a meander of the river Bharatapuzha. To the south-east of Kulamukku *angi·i* (hardly 1 km) a place by name Konderathu can be seen on the banks of river Bharatapuzha. Here, an old Vishnu temple in a decadent style is also seen. A field full of *attinis* and boulder stones are also seen near the ground of the temple. It is a canopy-covered area and appears like a resting place to the travellers and traders. It is also a meeting place of crossways to Pattambi, Koppam, Kulamukku *angi·i* and Tirthala. The routes leading to Pattambi via Kodumunda to the east and

Tirthala to the south are seen. From Kulamukku, towards the north a route leading to Tiruvegapura (former name of it is Asokapuram) is also seen. Large number of *attani*-s are also seen on this way.

Distribution of *attani*-s is also found at the bypath (near Pallippuram) coming from the ferry Velliankkallu (opposite of Yanjeswaram temple Tirthala) the south bank of river Bharatapuza via Pazhayangadi and Kodikkunnu *Bhagavati* temple. This route leads to Anchum£la and from there in turn to Valancherry via Tiruvegapura. This bypath passes river Thutha and stretches to Karimpuzha-Mannarkkad regions. This route through Valancherry, Angadipuram and Nilambur stretches to Mysore. From Kulamukku another route that leads to Koppam via Muthuthala also exists.

Poyilam *angi·i,* mentioned in the *Unnichirutevicaritham* of the 14th century A.D. is situated between Koottanad and Tirthala. Some scholars are of the opinion that, Poyilam is a place

in modern Nagalassery.[51] Thus in the medieval period the two famous trading centers namely, Poyilam and Kulamukku flourished on the north and south banks of river Bharathapuzha, near Tirthala. The nearness of the places to the sea and the port Ponnani accelerated the development of these *angi·i*-s. From K£ttupitha it runs towards north-east to Pattambi. From Pattambi, this road moves towards east via Vaniamkulam, Lakkidi Pathiripala, to Palakkad and from there it turns to Coimbatore. From Pattambi, the road moves towards north via Koppam, Pulamanthol, Angadippuram, Perintalmanna, Pandikkad, Nilambur and reaches Gudalore and Mysore. Koppam is a centre of different routes to different directions. Towards east it moves towards Mulayankavu, Vallapuzha side. From Vallapuzha if one travels towards north reach at Kulukkallur and Cherupulasserry. Towards east, the route reaches Vaniamkulam via Panayur. From Koppam, towards north by Crossing river

[51] Ulloor S. Parameswara Iyer, Kerala Sahitya Charithram Vol. Department of Publications, University of Kerala, Thiruvananthapuram. p.

Thutha, the route reaches Perintalmanna. Towards west the route passes through Ranaraganallur, Rayiramangalam, Naduvattam, Tiruvegapura and reaches Valancherry. From Koppam towards south, the route reaches Pattambi. From Koppam, towards south-west, this route stretches to Konderattu and Kulamukku *angi·i*. A place name Vallur near Sankaramangalam, Pattambi, the Vallur Kovilakam near Kulamukku and Kodikkunnu Bhagavati temple, and presence of *chetti*-s like Manavalas of the area proves this area as a major centre of trade of Valluvanad.

In later days, *Kottichelunnallattu* of *Eralpadu* also passes this route to reach Karimpuzha by crossing river Bharatapuzha at Velliankkallu. It moves to Karimpuzha after crossing river Bharatapuzha at Velliankkallu from Yanjeswaram temple of Trithala, reaches Kodikkunnu *Bhagavati* temple and from there to Chirankara *Bhgavati* temple. After offering worship at these temples, the journey continues via Vallurkovilakam. Vallurkovilakam is situated south-east of

Pallippuram Railway station. There is only 3/4 miles distance to Vallurkovilakam from Chirankara temple. At present, Vallurkovilakam is under Zamorins who occupied it from Vellattiri.[52] From Vallurkovilakam the journey reaches Tiruvegapura after traversing through *parambu*-s and fields. From Tiruvegapura the journey returned to Kodikkunnu *Bhagavati* temple and the next day's journey resumes from Kodikunnu *Bhagavati* temple to Karimpuzha. It reaches Vallurkovilakam. There is a 30 *Ni½ika* distance to Karimpuzha from Vallurkovilakam. More than 12 *Ni½ika* the journey is through the bypaths of fields and *parambu*-s. It reaches Mulayankavu - 12 Nalika from Vallurkovilakam, after crossing the bypaths through the fields and *parambu*. From there, the journey passes through the regions of Vikkada Nair, Kulukkallur, Nellaya, Cherupulaserry, Mingottukavu, Tiruvazhiyodu and Perumangottu and reaches Karimpuzha.

Previously, Karimpuzha was under the control of Valluvakonatiri. At Thazhekotta in Karimpuzha

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[52] Kottichelnnallettu. pp.89-94.

there was a temple of Tirumannamkunnu Bhagavati and near the temple there was a Kotta (fort) of Valluvanad Raja.[53] On the way to Karimpuzha, one can see Tannirpanthal near Cherupulasserry and Tannipulakkal at Perumangottu near Karimpuzha.[54]

Another significance of Karimpuzha is the well known *Karimpuzha Pavu* (weavers warp). It is very famous for making clothes of god quality using very thin yarn. Hundreds of families who are engaged in the traditional work are seen here. They are experts in weaving beautiful borders of sari with ornamentation.

A number of sites of historical importance are seen in and around K£ttupitha near Pattambi. Towards east, there is Tirumi¤¤akkode and Arangottukara. The importance of Tirumi¤¤akkode is that, there is a Vaishnava shrine having a Va¶¶ezhuttu inscription of the beginning of the 11th century A.D. This inscription of Ravi Kota's 8th year (1028-29 A.D.) throws a flood of

53 *Ibid*., p.129.
54 *Ibid*., pp.66-127.

light on the history of the period in South India. First of all, it settles the question of the immediate successor of Cera King Bhaskara Ravi Manukuladitya. Moreover, it also confirms the claims of Rajendra Cola's conquest of Kerala, and also helps the identification of Kulasekhara Alwar's Tiruvittuvakkode.[55] Arangottukara is another important site of this area. Valluvakonatiri is also known by the title Ërang°ttutayavar, on account of his territory lying beyond (ang°tta) the river (ir) from the Perumal's palace at Kodungallur i.e. the district north of Ponnani river.[56]

At K£ttupitha, towards north-east a monolithic engraved huge structure resembling a shrine called *Kattilmadam* is seen along the road side, near Pattambi. The legendary belief of the local people is that *Kattilmadam* structure is intended to be roofed for the Kaithali Mahadeva Temple. This stone structure is situated at

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55 M.G.S. Narayanan, *Re-interpretations in South Indian History* pp.41-50.

56 William Logan, *Malabar Manual*, Vol.I, AES, New Delhi, 2004 (Madras, 1887), p.164, 240, 260.

Pattambi.[57] The style of the construction of this temple and the *Kattilmadam* structure is more or less the same. It is also built in granite rock. The entrance ladder (tkm]m\w) and Face door (apJ-I-hmSw) is made out of a single granite block. The sanctum sanctorum ({iotIm-hnÂ) is made out of huge granite rock. It is rectangular in shape from bottom to top. It is learnt from the local people that, it had no roof previously. It is said that, this temple was constructed over a night by supernatural powers. They also say that the roof of the temple presently seen is constructed in the period later period. They also added that the *Kattilmadam,* the monolithic structure, seen on the road side between Koottanad and Pattambi is the roof intended to be fit for this temple by the supernatural powers. [58] This is the view shared by the local people on the history of the temple and *Kattilmadam* but an observation on the architectural style of this temple and *Kattilmadam*

[57] This temple is situated at Mele Pattambi near Alex Cinema Theatre. There is only one Furlong (one-eight of a mile) distance towards west from the Alx theatre to the Kaithali Sri Mahadeva temple.

[58] Interview with the local people. Also, small booklet issued by the temple authorities.

helps us to identify that it belongs to the category of Pallava mode of architecture. At present, this temple is a protected monument under ASI and has been declared as a protected monument in 1989.

In and around the nearby area of *K£ttupitha*, a number of ancient sites of historical importance are seen. The Varahamurthi Temple, Panniyur, with the 11th century Vattezhuttu Inscription in the west, the Pottur Kavu near the Varahamurthi temple, Panniyur, the Dakshinamurthi temple at Sukapuram, Edappal with the11th century Vattezhuttu Inscription, the Paikannur temple with the 11th century Vattezhuttu Inscription near Valanchery and a place by name Rayiranallur in Naduvattam area, east of Tiruvegapura, Mahadeva temple, Tiruvegapura on the banks of river Thutha, Ranaraganallur near Rayiranallur, a place by name Chathannur near Pattambi, a place by name Vallur near Sankaramangalam, Pattambi, Muthassiyar Kavu, near Kodumunda, Pattambi along with large number of Nambudiri Brahmin settlements, make the area prominent for

historical importance. Along with it, the legendary story of Parayipetta Pantheerukulam and 12 children's centres are in one way or other existing even today in this area.

Attani-s (Porter's rest), stone-trough, *Tannirpanthal*-s (water shed), *Kannipura*-s (canji) (rice gruel giving spot), etc. seen on these routes also help us to a great extent to reconstruct these ancient routes of trade and commerce. Primarily, *Attani*-s, *Tannirpanthal*-s, *Kannipura*-s were meant as the places of rest to those who were following long routes. It offered them as a place of rest, and also a place to quench their thirst and hunger. Moreover, such centres serve as a meeting point of the traders of different regions too.

Place names like Randattani, Puthanathani, Kannipura, Pattarnadakkavu are seen on the way to Tirunavaya. To the west of the Navamukunda Temple at Tirunnavaya there was a *Tannirpanthal, Attani* and *Chungathara*.[59] Reference to Tannirpanthal of Tirunavaya is found in

[59] Chungathara - a place for the collection of tolls from merchants.

Kokasandesam.[60] Tirunavaya is a main centre of Valluvanad. It is situated 35 km west of Angadipuram. The famous Mamankam festival held on a *Vyazhavattom* is on the sand banks of river Bharatapuzha at Tirunavaya. The route followed by the *chavers* after receiving the last rice ball from *Puthumana Amma* (the elderly women of the *Patanayaka* family of Vellattiri) of Vattallur near Angadipuram travels to Tirunavaya by crossing Padaparambu, Pangu, Karakkad, Vettichira, Athavanad, Chandanakavu and Pattarnadakavu. The term *Navaya* means ferry. *Navam* or *Navayi* means ship. *Navikan* means navigator. To the south of Vakayur hills at Tirunnavaya, on the banks of river Bharatapuzha, there is also a place by name Vakayur Azhi. Today it is known by the name *Bandarkadavu*. Bander is an Arabic word which stands for ferry. It was through *Bandarkadavu* that the cargoes from Ponnani to Tirunavaya were brought in *Charakku vallams* and from here these were taken to the

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[60] Chathanath Achuthanunni & M.R. Raghava Varier, (ed), *Kokasandesam*,
Vallathol Vidyapeedam, Sukapuram, 2007, Verse 2. p. 44.

interior areas. The field survey of these regions disclosed the remnants of the multi-number of Rock-cut chambers of the Megalithic period with iron implements, potteries of various kinds including black and red ware at Kodakkal on Vakayur hills. An underground Tunnel through the Vakayur hills to *Bandarkadvau* is also seen.[61] It is

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[61] The unearthing of Rock-cut chambers of different varieties with earthern pots of multi-types which include Black and Red Ware and iron implements at the time when the owner of the plot attempted to open the ground for laiding the basement for a shopping complex. ASI of Thiruvananthapuram circle and Archaeology Department of Trissur observed the area and had conducted certain primary excavation and they expressed that, roughly these caves belonged to a period of 1500 - 2000 years old.

Mathrubhumi - The National Daily July 21, 2005, Malappuram edition, p.3.

Mathrubhumi - The National Daily July 22, 2005, Malappuram edition, p.3.

Mathrubhumi - The National Daily July 23, 2005, Palakkad edition, p.3.

Mathrubhumi - The National Daily July 26, 2005, Malappuram edition, p.3.

Mathrubhumi - The National Daily August 29, 2005, Malappuram edition, p.1.

Mathrubhumi - The National Daily August 29, 2005, Kozhikode edition, p.12.

Mathrubhumi - The National Daily September 9, 2005, Kozhikode edition, p.16.

Malayala Manorama - The National Daily August 29, 2005, Kozhikode edition, p.4.

Kerala Kaumudi The National Daily August 30 , 2005, Kozhikode edition, p.10.

learnt that this tunnel during the later period was used by the Zamorin to reach Tirunavaya from Ponnani via Bandarkadavu. It is also informed that, the Tunnel was modified for transporting the tiles of the Tile factory started by the Germans. At present it is in a dilapidated state. Besides, a Menhir in laterite stone is found at Edakulam in Kunnumpuram on the Tirunavaya - Puthanathani route. It is learnt that, such types of Menhirs are seen in different parts of the village.

The remnants of the megalithic culture throw light onthe early history of Tirunavaya. The wide distribution of these remnants of different types like Rock-cut caves, Menhirs, etc., in and around Tirunavaya shows the evidences of human habitation of an earlier period. The geographical factors like hills and hillocks, river Bharatapuzha, Parappur Lake, nearness to the sea influenced to a great extent to raise it as a centre of attraction. These geographical factors provided an impetus to raise it as a centre of fairs, trade and commerce. This attracted the traders of both inland and overseas to this area.

Large number of *angi·is* were spread in and around Tirunavaya. *Attani*-s, *tannirpanthal*-s and *kanjipura*-s seen from Puthanattani to Tirunavaya via Chandanakavu show that it was an old trade route. Routes leading to different directions point out its strategic location. Route extend to Ponnani via Tavanur, and from there to Trikanamatilakam, Kodungallur via Chavakkad, Chettuva is an important one because it connects the harbour port Ponnani and also the royal capital Kodungallur. Through Vettattangadi, the routes extending to Kozhikode in the north are also seen. Towards north-east, routes lead to Angadipuram and Perinthalmanna and from there one route turns to Nilambur and from there to Gudalur and Mysore and the other one turns to Karimpuzha, Mannarkkad, Attappadi regions are also found. Towards east routes extending to Palakkad and from there to Pollachi, Coimbatore, Salem, Madurai, etc., also can be traced. The port, and the Arabian Sea on the west enable Valluvanad to maintain a brisk overseas trade. Above all, river Bharatapuzha and its tributaries, the minor rivers

like Tirurpuzha, the lakes like Chenthamarakayal at Parappur, the connecting artificial canals and *thodu* all provide an easy accessibility to Tirunavaya. Towards the east of Tirunavaya and on the northern bank of river Bharatapuzha, Kulamukkunagaram exists which is imentioned in the Kannada inscriptions of the 12th to the 14th century A.D., the Chola inscriptions of the 11th to the 14th century A.D., *Unniyaticaritam* of the14th century A.D. On the southern bank of river Bharatapuzha, another *angi·i* called Poyilam is seen flourished. Reference to this *angi·i* is found in the *Unnichirutevicaritam* of the14th century A.D. Moreover, the hills and hillocks and the beautiful paddy fields between these hills and hillocks also addto its prosperity and prominence.

The *Kerolpatti* tradition discloses the gathering of *Nittukoottams* at Tirunavaya on a *Vyizhavattom*. In the course of time, this gathering might have generated a liking for fairs which attracted the attention of traders of different regions. They might have viewed such occasion as the time for market mobilization. The

waterways and other land routes helped the traders to reach Tirunavaya for such market mobilization. This spectacular gathering with all its splendour and pomp attracted different sections and thus became a great feast and was termed as *Mamankam* or *Mahamagam*. The word *Mahamagam* or *Mamankam* means the great feast of Kerala celebrated for 28 days every 12th year on the sandbanks of river Bharatapuzha at Tirunavaya and it was attended by all *naduvazhis*.[62]

The folk traditions collected from different parts and the *Keralolpatti* traditions leave uncovered the fact that, it was Valluvakonatiri who became the leader of this Mamankam. He was called as the Protector or *Rakshapurusha* of the great feast. Thespeculated reason for accepting Valluvakonatiri as the protector of this great feast is that, he enjoyed such a prosperous territory with rich agricultural hinterland and there

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62 Sreekanteswaram G. Padmanabha Pillai, Sabdatharavali, NBS Kottayam, 29th edition 2005 (1923) p. 1411.
Gundert, Malayalam English Dictionary, NBS Kottayam, 2000 (1872), p. 733.

existed different types of trade groups and craft groups. The presence of the organisations of the itinerant merchant groups called *Valaµj¢yar, Nilpethe¸¸ayiravar, Muvviyiravar, Padine¸bh£mi Tisai Ëyiratti Aiµµ£¤¤uvar* heads of *Nini·e¿is* etc., are also seen to have participated actively in the trade of the regions of Valluvanad. Above all, Tirunavaya exists in the domain of Valluvakonatiri. In course of time, this *Rakshapurushasthanam* became a prestigious status of the *Naduvazhi*-s and thus started feud and quarrel to possess this prestigious title and status. In that, zamorin received the support and the backing of Arab merchants because they had an eye on the trade enjoyed by the Chettis and other trade groups of inland trade. This is the picture revealed from the feud between the Arabs and Chettis. The *Granthavaries* of Kozhikod contain reference to the aspiration for the control of interior trade by the Arabs.[63] The Mamankam festival drew the attention of all when this peaceful fair turned to a

[63] N.M. Namboodiri (ed.), Kozhikkodan Grandhavari - 2 Mamankam Rekhakal, Vallathol Vidhyapeetham Sukapuram, 2005. p. 74, p. 124-5, ola 43 side 1&2 ola 44 side 1.

field of feud, quarrel and bloodshed with the seizure of this status from Valluvakonatiri by Zamorin with the instigation of Sabandar Koya and other *Naduvazhis*. A great political scene can be traced here when certain *Naduvazhis* and minor chieftains shifted their allegiance towards the mighty.

The medieval Malayalam works, the *Granthavari*-s of Kozhikode, the *Mamankam Rekhakal*, the *Chaver* songs collected from various corners, etc. disclose the capture of this *Rekshapurushasthanam* of *Mamankam* festival from Valluvakonatiri by the zamorin. These works also reveal the attempts of the *Chaver*-s of Valluvanad with a vow 'do or die' tries to challenge the protectorate of Zamorin of this grand festival. They used to come with the intention of recapturing the lost position of their master from Zamorin but always ended in failure. The *Chaver* songs disclose their brave attempt. In one occasion, the *chaver*-s reached the Nilapaduthara, but they did not succeed; because

they were cheated by the soldiers of Zamorin (see the *chaver* songs collected - Appendix XII)

Kudilku Kodukkuka, a ceremony in connection with Mamankam needs a special mention here. It denotes the erection of huts. It can also be a temporary hut used as shops for trading. Even today, we can see the construction of temporary small shed like shops for selling goods during festivals and fairs. Around this area, many *angi·i*-s and *kavu*-s flourished. In the *kavu*-s, festivals are celebrated every year. Connected with festivals, fairs are organised. Such fairs and festivals became the centres of trade. *Pathiruvanibham*, usually seen in the early morning is an important and attractive event of these fairs. *Pathiruvanibham* involves the exchange of *Pathiru* (Paddy chaff - empty corn husk) for dry fish. Here an exchange of the goods of coastal and interior regions can be seen. The kavus seen on the banks of river Bharathapuzha from Ponnani to Palakkad and throughout the regions of Valluvanad also held many fairs. Valluvanad is also popularly known for its fairs

and festivals. These fairs had involved large-scale trade. Thus the *kavu*-s and *canta*-s became big trade centre also. Around Tirunavaya, a large number of *kavu*-s that held fairs, processions, Kudil ka½cha, etc., can be seen. They include *kavu*-s like Kandamparambu, Kannenkkavu, Putukulangara, Chamminikkavu, Kalankara, Perumpilavu, Elavatukal, Kottilukkal, Vengasseri, Amakavu, Kottayil, Poyilam, Aryampadam, Puthiyedathu, Malamakkavu, Chirankara, Edappatta, Kodikkunnu, Muthassiyar Kavu, Mulankavu, Kanakanar, Vairankodu, etc. Some of the important *Angi·i*-s that flourished in and around Tirunavaya were Kulamukku, Poyilam, Nalangadi, Pazhayangadi, Kaladi, Palappuram, Nellikkode, Vengacheru, Vaniamkulam, etc.

The place names like Neytallur in Iswaramangalam at Ponnani and Ummathur near Kuttippuram need special reference in this context. The classical Tamil works speak of coastal region as Neytal and a trade group called Umanar of the Neytal region passing with head loads of salt into the interior regions with body

guards like *Eriv¢rar* (Caravans moved with armed protection) and so on.

A place by name Tannirkkode is seen at Chalissery. An *Angi·i* called *Mukkoottangi·i* also flourished at *Mukootta*. A place by name Tannirkkunnu is situated near Pukkottukavu. Near Nilambur there is a place called Marathani. Still, place names like Karinkallattani and Poovathani are found at the border of Palakkad - Malappuram District. They are in Tazhekkad Panchayat. It is learnt from the local people that there was a route from Alanallur to Kuruva palace, by the name 18 Link Road. This road passes from Alanallur via Melattur, Kadannamanna, Makaraparamba, and Kuruva to Koottilangadi. Koottilangadi was a centre where a *canta* and *angi·i* flourished in the earlier period.[64] Near the Kuruva palace there is also a place called Arangottukara. It is situated on the banks of river Makarapuzha.[65] There is a ferry at Arangottukara, known by the name

[64] Interview with local people and site observation.

[65] Makkara Parambu Puzha joins with Kadalundipuzha at Koottilangadi.

Arangottu Kadavu.[66] Arangottukara is 1 km south of Kuruva. There is only 13 km to Angadipuram from Kuruva.[67]

Angadipuram is another major centre of Valluvanad. It is the capital city of Valluvanad. It is also called as Vellattangadi. The place names Angadipuram and Vellattangadi themselves sufficiently disclose their commercial character. Routes leading to different directions are also seen. Chettis, Tarakans and other merchant communites are also seen settled here largely.

Kadampazhipuram, 17 miles south-east of Angadippuram is another place of importance in the present study. At Kadampazhipuram, the stem pillars of stone of the Kallattani are seen on both sides of routes even today. The Palakkad-Cherupulasserry road goes through Kadampazhipuram via Kongad, a centre of Valluvakonatiri. Vayillyakunnu was the earlier name of Kadampazhipuram. Vayillyakunnilappan is said to have been one of the 12 children of the

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66 Field Interview and Observation.
67 Field Survey.

legendary figure Vararuchi. At present, this place is known by Kadampazhipuram, because a stile or gate bar was constructed across the road to collect toll from the merchandise of the head loads and bullock carts crossing this area. *Kadamba* means stile or gate bar, *A½i* means bar and *Puram* means beyond the place, together it means, the place beyond the *Kadampazhi* i.e. Kadampazhipuram. Near the stile or gate bar, rows of stem pillar of stone of the Kallattani are seen even today also. These *Attani*-s help to unload the headloads. The remnants of stone trough and *Tannirpanthal*-s are also seen here today also. Megalithic remains are also recovered from this area.

Between Cherpulassery and Kadampazhipuram, a route passes towards Aryampavu, Karinkkallattani and Mannarkkad through Sreekrishnapuram and Karimpuzha. That route passes through Alanallur, Melattur, and Kalikavu and reaches Nilambur and from there it moves to Gudalur. *Tannirpanthal*-s and *Attani*-s are also seen on the Wandoor - Nilambur -Gudalur

route and Wandoor - Kalikavu route. The importance of Wandoor - Nilambur - Gudalur route is that, it is this route, which enables the traders an easy conveyance with Tamil Nadu, Karnataka and Andhra region through the Nadukani pass.

Distribution of the large number of *Attani*-s is seen in Palakkad district. Rows of *attani*-s are seen on the route stretching from Palakkad to Ponnani. Distribution of *attani*-s in large scale is seen at Palakkad mainly on the routes leading to Coimbatore, Pollachi, Chittur, Koduvayur, Alathur, Pudunagaram, Peruvembu, Tiruvalathur, Tattamangalam, Coyalmannam, Kottayi, Chungamannam, etc. Place name Anchattani is found near Tenkurussi. It is situated at the route from Pathirippala to Vandithavalam and Pollachi. This route passess through Lakkidi Mankara, Kottayi, Coyalmannam, Tenkurusi (Anchattani), Koduvayur, Pudunagaram, Tattamangalam, Vandithavalam, Meenakshipuram and Pollachi. Place name Tannisseri is seen near Peruvemba. Tannisseri is situated on the way from Palakkad to Kollengode, Nenmara, and Nelliyampathi route.

Place names like Tannikkode, Tannirankodu, Chungamannam are also seen on the route to Vandithavalam. Vandithavalam is found on the way to Pollachi. The term Vandithavalam denotes a place where the cart with loads used to stay and rest while they movefrom one place to another. Vandithavalam is a main centre of trade through which traders from Kongu regions reached Cochin and Valluvanad territories. Through Vandithavalam the traders from Kongu region reached Chittur, Tattamangalam and from there to Koduvayur via Pudunagaram. From Koduvayur, they travelled through Coyalmannam, Kottayi, Mankara, and Pathiripala. In this route, many *attani*-s and halting places existed. Anjattani at Tenkurussi shows the five *attani*-s in a single place. Moreover, the place names like Chungamannam, and Tannikode still exist in this route. Clusters of *attani*-s are still visible on this route. From Pathiripala, one route moves towards west to Ottapplam, Pattambi areas and another route that moves towards north leads to Kongad and Kadampazhipuram areas.

Another route, which was opened to the west from Kongu region was from Pollachi through Kollengode, Nenmara, Pallavoor, Kunissery, Alathur, Pazhayannur, Chelakara, Thrissur, Irinjalakuda, Karurpadanna, and Kodungallur to Cochin. Merchandise was also brought from Cochin to Kongu region. It was brought through the lake to Karurpadanna ferry-north-east of Kodungallur- and from there, Potikala (ox of burthen) were used to take these merchandise on land routes. They preferred the routes through Irinjalakuda, Trissur, Chelakkara, Pazhayannur, Alathur, Kunisseri, Kollengode and Pollachi to the Kongu region. Eventhough the route from Thrissur to Chelakkara and Pazhayannur is circuitous; they preferred the above said route owing to the steep elevation of the mountains and thick forest and also the fear of wayside robbers at Kutiran Mountains. The places like Chelakkara, Pazhayannur, Alathur, Kunisseri, Pallassana, Nenmara, and Kollengode are the major centres of trade and agricutlure. Kollengode is also a famous seat of Venganad Nambidis. Settlements

of *chetti*-s are largely seen in the above areas. This route passes almost all along the river Gayathri, one of the tributaries of river Bharatapuzha. This seems to be the reason for the rise and prosperity of Pazhayannur and Chelakkara. Both these places even today are also famous for the trade in textile goods. The ox of burthen can travel even through the narrow pathways that the ox-carts failed to do. It can also climb up and down the high hills very swiftly. The *Carakku Vallams* of the waterways and the ox of burthen of the land routes are the 2 main means of conveyance of merchandise from one place to another during the earlier period in the study area.

Kamasandesa of Mathrudattan, a *Sandesa Kavya* in Sanskrit language discusses the places from Chidambram in Tamil Nadu to Tirunavaya. Between the two routes to Tirunavaya from Coimbatore, the poet directs his meesenger Kamadeva to prefer the left route, eventhough it is a long route to reach the destination. From Coimbatore, this route passes through

Velanthavalam-Kozhinjampara-Nattukal-Nalleppalli-Kampili Chunkam and Chittur. The other one is through forest and so it is not suitablefor travel. This route is through Valayar to Palakkad. Like Vandithavalam, Velanthavalam is also a centre for traders of long route land trade. There is a place by name Satram near Velanthavalam. The place names like Velanthavalam, Sathram, Natukal, Kampili Chunkam, etc. suggest that this is an old route to Kongu region. Moreover, Kamasandesa describes the well flourished weaving at Chittur and also the fair in textile goods functioned there. From Chittur the messenger passes through Tiruvillamala, Trissur-Tirumittacode (Ishtakrodam) - Kodikkunnu Bhagavati temple (Ambasailam) - Velliankkallu (Amla Sailam) - Sukapuram (Kurukshetram) and reaches Tirunavaya.

A route has also been maintained between Ponnani on the coast and Coimbatore in the east and Palani inland. This route passes through Palakkad where it bifurcates, one branch going to Coimbatore, the other to Pollachi and from there

to Palani, Dindigal, Madurai, etc. Ponnani is the nearest port to the Gap at Palakkad in the Western Ghat Chain.

The Palakkad gap afforded an easy means of communication between east and west. The importance of this route is that, the pilgrims, traders and army might have followed this route. The Saiva saint Sundara Murti Nayanar might have passed through this route to reach Tiruvanchikulam to praise the A´jeikkalattappan. The same route might have been taken by the Alwar saints to reach the Vaishnava centre of worship at Tirumi¤¤akode near Pattambi. This route also might have been used by Rajendra Chola to conquer and subjugate Tirumi¤¤akode. Moreover, it is these routes, which connect the eastern centres like Madurai, Salem, Coimbatore, Pollachi and Erode with Western seacoast. The unearthing of Roman coins from Karuvur, Kathankkanni, Pollachi and Vellalur of Coimbatore district, Pudukkotta, Kaliyambattur of Madurai district, Karivalam and Venthanallur of Tirunelveli district shows the antiquity of these trade route to

the date of these coins. These coins belonged to the period of A.D. 1st and 2nd centuries. Again, the precious stones like Topaz seen in the Coimbatore regions had great demand in the western countries. It is said that, the Roman traders reached with gold for this precious stone.[68] It is rightly pointed out by Champakalakshmy that, Roman trade with south Asia was spread over a long period and covered the regions from Gujarat down to the Tamil coast and upto the Andhra region and the Bengal coast. Initially, it concentrated on the Western coast of early Tamilakam and the ports of this coast (later Kerala) seem to have been active in the second and first centuries B.C., the 'discovery' of the monsoon winds by Hippalus, often figuring as an important factor in enabling direct sailing from the Red sea coast to the western coast of South India. From here trade passed overland through the Palakkad Gap, the mineral-rich Coimbatore region to the eastern plains and coast. Subsequently,

68 M.R. Raghava Varier, 'Palakkadinte Vanijyaprasasti' (Article in Malayalam) Malayala Manorama, The National Daily, Palakkad Edition, 1992, November 26, Thursday, p.9.

the circumnavigation of the peninsula intensified the trade with the east coast in the first and second centuries A.D.[69]

The routes extending to Tamil Nadu, Karnataka and Andhra Pradesh attest the brisk commercial relations, with these regions. Traders of these regions are found settled in different parts of the southern peninsula. Merchants like Manavala chettis, Tarakans, Muthans, Mannadiyars, Andurans, Vadukas, Chetties of different categories, Ezhuthassans from distant regions are seen settled down in some of the commercial centres like Kulamukku, Angadipuram, Vaniamkulam, Peruvembu, Tattamangalam, Kallanchira, Tiruvillamala, Kuttampulli, Pazhayannur, Palappuram, Ottapalam, Lakkidi, Wandur, Manjeri, Mannarkkad, Kanjirapuzha, Attappadi, Chittur, Koduvayur, Alathur, Palakkad, Pallassana, Kadampazhipuram and so on. In the same way, Malayali merchants are also found settled in Karnataka and Tamil

[69] R. Champakalakshmy, *Trade, Ideology and Urbanization*, OUP, 1996, pp.113-114.

Nadu.[70] Settlements of people from Malaimandalam known as Malayılangudi existed in the heart of the C°la country and in the Pudukkottai region.[71] The inscriptions of Karnataka tell us about the Malayali settlements and their active participation in the Political, Social, and Commercial activities in that region.[72]

It is learnt from the field survey, that, two merchant communities, namely Manavalas and Muthans existed in Kulamukku. The field survey shows that it was the Cholas who brought the Manavalas here from Thanjavur.[73] They are called the *Pantrantu Veettil Manavalanmar*.[74] It is also stated that the Kodikkunnu *Bhagavati* shrine was once under the control of this Manavala Community.[75] Later, when the Zamorin occupied Kulamukku and surrounding areas, Kodikkunnu

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70 R. Champakalakshmy, Trade, Ideology and Urbanization, OUP, 1996, p.217.
71 R. Champakalakshmy, *Ibid*., p.217.
72 See F.N. No.24-26 of this chapter.
73 See Appendix II - Kodikkunnu Kzhetra Mahatmyam.
74 The 12 house names - see Appendix.III
75 Oral Tradition collected from the *Panthrantu Veettil Manalanmar*.
Also see Kodikkunnu Kshetra Mahatmyam (AppendixII).

temple also came under his sway. But the special privileges of the Manavala community in the temple affairs were retained and they have been still continuing.[76] Reference to one Kikkara Manavila is found in a Mysore inscription.[77] It is described in this inscription that Kandanambi, son of this Kikkara Manavala and S°vyakka, became the son-in-law of Bhandinambi and was known for his virtues and devotion to this lord's business throughout the brave Hoysala King's kingdom. And the former members of his family had gained great honour by their works of merit and good deeds.[78] References to a Manavala *setti* are also found in the inscription sirasangi, saundatti taluk, Belgaum district Hoysala vira Somesvara IV A.D. 1186.[79] The Manavala merchant groups of

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76 *Ibid*.

77 317 (V.AK 108).

78 See F.N. No.24 of this chapter.

79 Kannada Inscriptions pp.38-51 published by Kannada Research Institute, Dharwar University. It contain references to the chief merchants from Lata and Maleyala who settled in Karnataka and engaged in business. They have been cited as making endowments to the temple of Habbeshwara in Belgaum Dt. in 1186 A.D.
A gift of one higa on each horse-load is registered for the Habbeshwara temple Biravaniga- Habbeya

Kulamukku were engaged in the bronze trade. It is learnt that bronze had been brought from the port of Ponnani and made as vessels under their supervision by another connected community called M£siri (bronze smith).

Muthans are another merchant community of the study area. They are largely seen at Angadipuram, Kulamkku, Mangottu, Tiruvazhiyodu, Kadampazhipuram, Puthanangadi, Koduvayur and Palakkad. It is learnt that Muthans reached Kulamukku from the Kaveri delta of Chola region and they belonged to the Vaisya community.[80] The local tradition enables us to understand that, they had engaged in gold business during the early period. The other informations provided by the local people is that,

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Nayaka, by the Nanadesa merchants of Lata and Malayala, headed by Mahaviddavyavahari Siri Kumara- Nayaka Ravi Niyaka and other Nayaks, Manavala Setti, Elanambi Setti, Malayacha Setti and Kandanambi Setti who has assembled at Hirisingi at Mahanidu.

80 Kottichelunnallattu, Kozhikode, 1910, p.116.
Also see Bhaskaran Guptan, *Desayanam* (Desacharitra Kathakal). Samabhavani Books, Katampuzhipuram, 2004, p.49.
Also field Survey and Interview.

these Muthans left Kulamukku for Palakkad, when the Zamorin of Calicut ordered them to give a gooseberry's weight of gold daily as a punishment. It is said that, they had left the place in the same night itself as they found it very difficult to comply with the demand of the Zamorin. M.G.S. Narayanan in the preface of *Desayanam* of E.P. Bhaskara Guptan discusses how the Muthans of Valluvanad got changed as Guptans in the later period, and now, they are largely seen at Kadampazhipuram area of Palakkad. A poem describing this merchant class and their entry at Kodikkunnu and later their migration to Palakkad, etc. are found in *Desayanam*.[81] It is also interesting to note that a

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[81] Guptasimraja sooryanasthamichasehsam
Ulanidan Kachodathil Kannukalloraverenni
chinnathe kodikkunnil kodikuthipparthu
Moothanmarennu perum nalki namavegam
Ethipoy kuberanmarkkullunnathasthangalil
Undakki Lakshikshetramonnavaravidathil
Kilathil Prasidathilppettavar thennithenni
Palakkattilum pa¤¤i paduthu muthintharaKp]vX-km-{amPy
kqcy-\-kvX-an-¨-tijw
F¯n-bn-s§m-cp-Iq«w _uÔcmw It¨m-S-imÀ
DÄ\m-S³ It¨mS¯n³ I®p-I-tÅm-c-h-scm¶n
¨n¶s¯ sImSn-ip-¶nÂ sImSn-ip-¯n-¸mÀ¯p
aq¯m-·m-sc¶p t]cpw \evIn \ma-hÀthKw
F¯n-t¸mbv Iqt_-c-·mÀip-f-fp-¶-X-Øm-\-§-fnÂ
Dmin e£van-t£-{X-sam-¶-h-c-hn-S-¯nÂ
Ime-¯nÂ {]km-Z-¯nÂs]-«-hÀ sX¶n-sX-¶n.

place by name M£thanthara and Kannaki Ammankovil is also seen in Palakkad town and still they are merchants in Palakkad and Koduvayur towns. Another version collected from the field survey of Palakkad is that, Muthans are a class originated from the Thevar community of the Madurai regions popularly called as Mukkulattor. Mukkulattor comprised Kallans, Maravans and Akamudayars. Among them Maravans and Akamudayar had left Madurai with Kannaki and reached Palakkad. It is from the Maravans, who were valiant, M£than community originated. Tharakans originated from the Akamudayar. Akamudayar community is the commission agents. It is from there they moved to west.

Mangottukavu near Kadampazhipuram is the temple of Muthans. The uralars of this temple is called as the merchants of Ramapurathu. In Granthavaris they are mentioned as two groups viz. Mangottukoottil chettis and Nalonnukoottil *chetti*-s.[82] There are 6 families in the two groups.

]me-im-«nepw]än]Sp¯p aq¯m-´-d.

Loc. cit.

82 Kottichelunnallettu, p.113.

They are (1) Okkothu, (2) Okkonna Illathu (3) Pallimannadu (4) Todakkannath (5) Nalonnukoottil Mootha Mannadu (6) Elayamanmadu. The chief or headman or the influential persons of these two groups are called as Mannadiyar.[83] Another version is that, Mannadiyar means landlord. In the eastern regions of Palakkad Mannadiyar means the *Mannan* of the land. The Vadasseri Mannadiyar of Pudusseri, Chondath Mannadiyar of Nallepully, and Kumaram Chediyathu of Coyalmannam are some of the prominant Mannadiyar family seen at Palakkad. The term *Mannan* also means King or Lord. So together, the word means *Mannan* or 'King/Lord' of the land. They are the Vellala *Gotram* of Kankkayam-Karur area. They came here and settled as landlords in the interior regions of Palakkad. The term *Mannam* or *Manram* denotes an assembly of the senior citizens under a tree of a village.

Manalanmars, Muthans, Guptans, Mannadiyars, are certain prominent merchant

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83 *Ibid*., p.114.

communities seen settled in the area under study. Tarakans are the other merchant community and they are seen largely at Angadipuram, Cherupulassery, Kadampazhipuram and Koduvayur. 'Tarakan' is a term seen closely associated with commercial activities. The word Tarakan means 'a broker'. The term also is used as a title of merchants.[84] At the *canta*-s of Vaniamkulam, Coyalmannan, Kongad, Perumpilavu, etc. we come across a particular language called *Taraku connotation* (see the descriptions of *canta* of this chapter). The term *Taraku* is used to denote the acceptance of commission in the exchange of commodities. *Taraku* and *Malika* were the two terms seen in trade. *Malika* is associated with the trade in connection with the Muthans and *Taraku* with Tarakans. Another version is that *Malika* denotes export and *Taraku* denotes the import of trade.[85] The *Kshetramahatmyam* of Tirumannamkunnu

[84] Gundert, Malayalam - English Dictionary, Kottayam, 2000 (1872), p.422.

[85] Oral tradition collected from the regions of Angadipuram, Kadampzhipuram, Perumpilavu, Coyalmannam, Vaniamkulam, Palakkad, etc.

Bhagavati temple equipped us to learn that Tarakans reached and settled at Angadipuram from the Chola regions. Tarakans belonged to the Vaisya group.

Ezhuthassans are another community who were said to have migrated from Karnataka. K.V. Krishna Aiyar expressed the view that, the Ezhuthassans were the last to come in a group to Kerala from Karnataka. Called Katuppattans from their original home, Katikaippattanam, they were merchants. Their leaders were called Pattanampezh or great men of the town.[86] Another view is that, Ezhuthassans were a group of people that emerged from the Muthans, Tarakans, etc. It is said that, Ezhuthassans were called so on account of their proficiency in reading and writing [87]. The Madras Census Report (1901) contains that, (Muthans) they are now advancing a claim to be Vaishyas, have adopted the title 'GUPTAN' which is proper to that caste . . . .

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86 K.V. Krishna Aiyar, *History of Kerala*, Coimbatore, 1968, p.48.

87 Loc. cit.
Also E.P. Bhaskaran Guptan, *Op.cit*.

Ezhuthassan. These people are largely seen in the area now also.

Chettis of different types are another group of migrants from Tamil Nadu and Andhra Pradesh. They are also seen settled mainly near the *canta*-s and other centres of trade and commerce. They belonged to different groups in accordance with their profession. They are Komutti Chettis and Vania Chetties. Komutti Chettis are popularly called Vaisya Chettis and their language is Telugu. Vaniya Chettis/Chakkans had involved in oil pressing. In addition to this, the Muthaliyars/Kaikolas/Salias, Kumbara Chetties/Andurans, Vala Chetties (Bangle merchants) etc. are also seen in the area. There are Salia Chettis/Kaikolas, Weavers, Kumbara Chettis/Anthurans, Pappada Chettis, Vania chettis/Chakkan chettiyar (Oil pressers), Komutti chetti, etc. Chettithara, Chettitheruvu, Chettikunnu, Chettiyamkunnu, Chettiyarmedu, Chettithodika, Vaniyathara, etc. seen in the study area truly attests the places of settlements of these chettis. They lived in groups.

The settlements of weaver communities are found at Vaniamkulam, Palappuram, Kuthampulli, Kallanchira, Kulakkad, Karimpuzha, Mannarkkad, Chittur, Kozhinjampara, Tattamangalam, Peruvembu, Pazhayannur, Wandoor, Nilambur, Kadampazhipuram, Karimpuzha etc. Kuttampulli near Thiruvillamala is a famous weaving centre. Even today this place is famous for Kuthampulli sari and *Dhotti*. Fairly detailed references to the varieties of silk clothes are found in the Malayalam literary text *Unniyachicaritam* of the 14th century A.D. The silk clothes mentioned in this texts are: *Thuyapattu, Appattulikk£ra, M¡nthalirpattu, Venpattu, Chempattu*, etc.

Kaikolas/Muthaliyar and Saliyas/Chaliyas were among the many socio-economic groups who controlled the production and marketing of cloth and its trade. Textile production requires technical skill. Moreover, cloth was one of the most important items of trade, in the sense that, it has an increasing demand in an ever expanding market. It may be becuase of this fact that, the weaver community gradually acquired a great

position of social and economic importance. Traditional weaving centres have continued till the entry of European powers. It is weavers who contolled the production and marketing of cloth and its trade.

Kumbara chettis are another group of chettis. They are seen everywhere. They made earthenware vessels. Their services are essential to all sections of the society for storing, cooking, serving, etc. In addition to all these, potteries are very much needed for ritual practices. Different varieties of pottery for various purposes are seen right from the time when men started agriculture. The varieties of pottery are seen increasing in the lapse of time, in accordance with the need of the society. Moreover, in the case of potteries, when it is broken, people usually throw it away rather than repairing them as in the case of metals. Hence, pottery was another major item of trade.

Ënd£ra Chetties are found at M£thuthala near Kulamukku Angadi, Angadipuram, Kadampazhipuram, Vilayur, Palakkad etc. They

came from Andhra, and they made potteries of earthern ware.

Vaniya chettiyar/Chakkan chettiyar is another group of chettis seen throughout the study area. They were the oil pressers. *Chakku* is used for oil pressing. So they were called as Chakkan chettiyar. Their dwelling areas are called as Vaniyathara.

Pappada[88] chettis are another group of chettis seen in the area under study. In some areas, they were known by the name Kurukkal. They were engaged in the making and sale of a thin, crisp cake of *u½unnu* (black gram).

Cu¸¸ambu chettis are still another group of chettis seen in the area. They were engaged in the sale of lime - white caustic substance got by heating limestone, etc. Place names like Chunnambu Thara attests their places of residence. They are seen at Palakkad, Vaniyamkulam, Puthiyankam near Alathur, etc.

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88 Pappadam - A thin, Crisp cake of U½unnu (black gram).

Komutti chettis, who engaged in the trade of various commodities, are also found in the area. They are largely seen at Palakkad and Vaniyamkulam. Their language is Telugu.

Chettis who engaged in the sale of bangles, necklaces, garlands, string of stone and shells, etc. are also seen in the area under study. During the earlier period, the women of lower class used to wear neck ornaments made of local stones and shells to cover up the whole portion of their neck and chest. This practice continued till very recently in the rural areas. At present, very rarely, such old ladies are seen in the nook of certain villages.

Trade and commerce received a dominant status in relation to craft groups. It is rightly pointed out by R. Champakalakshmy that the manufacture of goods and production for market came under merchant control through collective investments.[89] Craft groups got more importance as they meet the demands of the local society.

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89 R. Champakalakshmy, *Trade, Ideology, and Urbanization* OUP, 1996, p.55.

The traditional craft groups who are closely connected with agriculture of the area like Black smith, Carpenter, Paraya/Kavara, etc involved in the life of the rural people.

Traditionally Parayar/Kavaras make agricultural implements like baskets, mat, *muram* and so on for agricultural purposes. The Paraya/Kavara groups, who lived in the hill slopes and *Parambu,* made *ko¶¶a, va¶¶i, parambu, vallam, muram*, etc. out of bamboo. The main occupation of these groups was the production and sale of those materials that are required for agriculture. The wise Pakanar of *Parayipetta Pantheerukulam* belonged to the Paraya Community.

Alar is another group, seen mostly in Alangad, Elumpilasseri, Kozhisseri hills and Kalladikode. They involved in such activities as collection and selling of honey and medicinal plants. In all the mountains and forests, honey and wax in large quantities is obtained.[90]

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90 Ward and Connor, *A descriptive Memorie of Malabar*, Government of Kerala, 1995,(1966) p.166.

Panan, who are the musicians, actors and players, occupied mainly in the making and selling of umbrellas of the palm - tree leaf. Pinanar of *Parayipetta Panthirukulam* belonged to this community.

Kuravar's, main occupation was the making and sale of straw mat, *Uri* (network for suspending pots), *Kavana* (sling, bow to throw stones), broom, etc. Regional variations are seen in the occupations of Parayar, Panan, Kuravar, etc.

Largest craft organisation and trade groups are found in the area under study. Specialized craft production like metal work also developed in response to the expansion of agriculture. The existences of such specialists are known right from the Megalithic period onwards. The cave remains include a good number of rusted iron implements like swords, knife, tripod. The literary texts of medieval period also give us a picture of the display of the iron implements, both of doemstic and agricultural use, in the *angi·i*-s and *canta*-s. The document 'Deeds and Agreements' executed in 1832 A.D. by Shri. Vallabha Raman

Raja of Valluvanattukara in favour of the East India Company for mining raw iron from certain hills in Valluvanad Taluk at a pattom of Rs.25/- per annum payable to the Raja shows the rich availability of iron in the Valluvanad area. The hills mentioned in the documents are: Azhikara kunnu of Chemmaniyadu *Desam*, Nellikkunnu of Vengara *Desam*, Punthanam of Venmini *Amsam*, Cheriyaparambu Kunnummal (*Desam* is not clear) Vazhangodu Kunnummal, Panar Kunnummal (*Desam* is not clear) Ingattu Kunnummal of Mankata *Amsam*, Chettiyar Kunnummal and Adat Kunnummal of Valambur *Amsam*, Vattuva Kunnummal of Arakkaparambu, Kolappante Kunnummal of Arakurussi *Amsam*, Podirnnikunnummal of Tachampara *Amsam*, Teyyampadi Kunnummal of Pandikkad *Amsam*, etc. (see Appendix IV).

A general view shared by the local people is that, the place names, which have an ending of *Manna*[91] shows the availability of iron ore. It is said that, there was an iron-mining cave at

[91] Perinthalmanna, Karalmanna, etc.

Mannamppatta, near Sreekrishnapuram. It is also learnt that, there was a famous ironsmith at Mannampatta, who was very proficient in making knives with a particular propotion of the cast iron, which was very famous all over. It is said, even the Germans appreciated the technique used for sharpening the razor. Francis Buchanan recorded an iron foundry that he had visited at Perintalmanna.

The iron implements of different varieties both for domestic and agricultural use form an important item in the market. Their demand increased in the places where iron availability is comparatively less. The demand of iron implements also increased on account of the expansion of agriculture. They became an essential item of the contemporary expanding agricultural system. It is an important industry flourished at the region under study. Workshop of ironsmith are seen everywhere. As they provide basic implements and materials for agriculture, they can be considered as the infrastructure builders of agriculture.

Carpenters are another class of specialists, talented in woodwork. They make agricultural implements like plough (Wooden implements for furrowing and turning up soil) and allied agricultural implements like yoke (Wooden cross piece fastened over necks of two oxen and attached to plough or wagon to be drawn) *pathayam* (A large chest to keep paddy), and so on. They are the infrastructure builders of agriculture. The service of the carpenter and ironsmith that is closely related to agriculture is very indispensible for the agricultural society. The highly sophisticated craftsmanship was being used by these communities for the mechanical improvement of the plough through the ages. It revolutionised the agriculture which in turn paved the way for the improvement in society. It is through this change that the area covered with hills and valleys from Western Ghats in the east to the Arabian Sea in the west were brought under settlement and were converted as cultivable land resulting in the expansion of agriculture. This expansion of agriculture resulted in the surplus

production and caused the improvement of trade and commerce. The *canta*-s and *angi·i*-s seen in this area attest these changes.

Another specialized craft is the work of M£sari (bronze smith). In the early periods the bronze utensils are considered as the most prestigeous item of the well-to-do families. The Manavala groups of Kulamukku are said to have been engaged in the bronze trade. The *M£saris* (bronze smith) were engaged in the work of bronze under the supervision of Manavala setti. Adakkaputtur is another major centre of bronze work. It is learnt that, a metal mirror (L°ha Kannadi) even superior to Aranmula Kannadi was made here by adding copper and lead in a particular proportion.[92] Pulapetta near Kadampazhipuram was another centre known for the making of bronze utensils like big caldron (charakku). Bronze casting is an important industry that flourished in the region under study. Large foundry-furnaces are seen at places like Kulamukku, Chembilangadu, Adakkaputhur, Pulapetta.

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92 Field Interview.
Also see Bhaskara Guptan. *Op.cit*., p.9.

Masons[93] are another group of craft specialists. Their existence is known from the Megalithic period onwards. The rock-cut caves of the megalithic period attest their excellence in the field. The stonetrough, the porters rest, the ancient structure of temples, etc. also show their mastery in this field.

Goldsmith are yet another specialists of crafts. Gold dust is extracted from the sands in the bed of the Kokoyetode, east of Ooravampuram in small quantities. From these circumstances, it is conjectured that this valuable mineral may be obtained with labour in all the streams that flow to the west, within a few miles from the foot of the mountains.[94] Gold ore is found in the bed of Kokoyetode.[95] Gold is being collected from the Nilambur Valley. The metal was chiefly obtained by washing the soil in streambeds, paddy - flats and hill - sides.[96] A single line inscription was noticed on a natural

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93 Persons who builds with stone.

94 Ward and Connor, *Op.cit.*, pp.160, 166.

95 *Ibid.*, pp.160-161.

96 W. Francis, *The Nilgiris*, Madras District Gazetteers, Asian Educational Services, New Delhi, 1994, p.13.

rock by the side of the river Cherupuzha in the Nilambur reserved forest. The area where the inscription was found is locally known as Ezhuthukal.[97] This inscription of the Tamil Brahmi language read by Iravatam Mahadevan as *mavakkodu niranavay* means a bund for gold washing.[98]

The presence of wide varieties of merchant classes or vaniks like Chettis, Muthans, Tharakans, Manavala, Vadukas confirm the idea of the prevalence of a wide network of the presence of the trade in this area. The conglomeration of these classes along with the development of agriculture as found in the literary works intensified the inland trade in one way. At the same time, the religious need facilitated their lingering in important centres, which on the other way paved the way for rising up of local markets around the religious centres along with festivals. Unlike other centres, these rural urban centres in

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97 IAR - 1980-81, ASI, New Delhi, p.80.

98 K. N. Ganesh, Historical Geography of Malabar from Early Settlements to the emergence of Nadu - A preliminary note, p.11).

these areas never made a seperation between town and rural areas, eventhough the above classes has a separate entity on the one side and the acclimatisation on the other with the other people.

Routes facilitate trade and are also found as a stimulant factor leading to urbanisation. The extension of cultivation and the consequent increase in agricultural activities, the resultant availability of surplus production and the mobilization of agricultural surplus are certain other factors which influenced urbanisation. Specialisation of crafts can also be discussed as a factor influencing urbanization. Largest craft organisations are found in the area under study. The regular marketing facilities in the *canta*-s and *Angi·i*-s along with the commercial activities rather attracted the attention of both inland and overseas traders into this region. The development of organised trade through the itinerant merchant guilds as found in the inscriptions is a further stimulant factor leading to urbanization. Merchants both local and from

other regions were also found in the commercial activities. Added to these are the presence of large and small rivers intersecting the area which culminated in the development of trade, both inland and overseas. The sea on the west and the harbour Ponnani highly influence the history of the study area. Ponnani is the nearest port to the Palakkad Gap in the Western Ghat chain. It is through the rivers that merchandise from Ponnani was taken to the interior regions. The production of the interior regions also reached Ponnani through these rivers. These peculiarities of the region under study enabled it to emerge as a prominent region in trade and commerce. It seems that, due to this factor the Valluvanad utayavar became the protector of the Mamankam, the trade fair of Tirunavaya. It also appears that, due to this reason, the Cheraman Perumal at the time of giving the broken sword and conch to Punthura Konatiri is said to have ordered him, not to disturb Valluvakonatiri in his war and conquest. Moreover, it is said that, Cheraman Perumal had also given a shield to Valluvakonatiri and insisted

on his using it as a protection against the sword of Punthura Konatiri.[99]

Valluvanad *Utayavar* has also been known by the title *Rayiran Chathan*. It appears, as if the title means, the 'leader' or 'Raja' of the group of traders. The word *Rayan* or *Rayar* has found the meaning as Raja.[100] In the same way *Chathan* may be a corrupt form of *Charttu*, which means group of traders.[101] Thus Valluvanad *Utayavar* has also assumed the title *Rayiran Chathan* as the protector of the trade in this region. The brisk commercial activities of the region, the criss-cross routes, existence of different craft specialists, presence of itinerant merchant guilds, presence of ores of gold and iron, extension of cultivation, increase in agriculture and resultant surplus, the channelising agricultural surplus to *canta*-s and *angi·i*-s, etc. further strengthen the notion of *Rayiran Chathan* as the leader or the Raja of the group of traders.

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99 M.R. Raghava Varier, *Keralolpatti Granthavari* (ed.), Dept. of History, University of Calicut, p.42.

100 Gundert, Herman, *Op.cit*., p.801.

101 Sreekanteswarm, Sabda Taravali, p.789.

Another peculiarity of the region under study is that, it is situated very near Kongu region, which is very active in the maritime and inland trade. Different types of craft specialists are also seen there. The inscription seen at Ezhuthukallu of Nilambur also appears very significant, because the discovery of that inscription from such an interior region throws light on the human activities in that region. Gudalur is yet another notable place of interest in the present study. And the discovery of the inscription of a Kadamba ruler by name Vishnuvarman of the early centuries of the Christian era from Gudalur throws light on the occupation of that part of the western ghat by the kadambas. It throws light on the political activity including raids by the Kadambas in those regions.[102] Edakkal caves which are not far away from Nilambur and Gudalur indicate the presence of the Ceras in the region after or before the appearance of the Kadambas.[103] All these

[102] K.N Ganesh, Historical Geography of Malabar From Early Settlemetns to the Emergence of Natus - A Preliminary Note. Paper presented in the SAP seminar held at the Seminar Complex, C.U. Campus, p.11.

[103] Loc. cit.

depict the importance and attraction of this place from the early centuries of the Christian era itself, if not earlier. River Bhavani is another factor of importance regarding the study area. River Bhavani that flows from western ghat to east, originates from Kunda hills at Nilagiri. Two streams flowing 9 km below the level of Kunda hills join this river before it enters Kerala. This river enters Kerala after flowing 18 km in Tamil Nadu and flows through Attapadi to north-east just to enter, Tamil Nadu again. River Siruvani, which originates from Attappadi meets with river Bhavani at Pudur-the border of the Coimbatore district. Varagar river also joins with river Bhavani at Pudur. This river at last merges with river Kaveri. The Western Ghat, Palakkad Gap, Nadukani pass, river Bharatapuzha and its tributaries, river Kadalundi, river Chaliyar, the Arabian sea, hills and hillocks, etc., also greatly influenced the study area for its development as an important centre of agriculture, trade and commerce.

CHAPTER 3
POLITICAL GEOGRAPHY OF VALLUVANAD

The discussions of the earlier chapters equipped us to learn the prominent position of Valluvanad in the field of agriculture and trade. This sort of achievement is possible only in a region where political base is strong. Hence in this chapter an attempt is undertaken to unveil the political geography of Valluvanad. But the sources are too scanty in providing the details of such matters.

In this context, the settlement Registers prepared during the British period are highly useful to the present study. These settlement Registers help us to understand that Valluvanad is the largest division in Malabar. It is bounded on the north by Ernad Taluk for 69 miles, by the crest of the Koondah (Nilgiri hills) to the north-east which defines the limit, in part, to the east by the Coimbatore Province, and the Neelagiries for 69

miles, the Maundaur and the Bhavany rivers, also the high ridge of mountains extending from Periakunjy to Maymudy peaks define the limit on this side; to the south by Nedunganad for 56 miles, the Cherpulacherry river being the limit for 23½ miles, to the south-west and west by Bettadanad and Shernad for 13 miles, the boundary in this space runs waving on plain heights to Chapulangady on the west at which is the junction of Valluvanad, Shernad and Ernad Talooks; its whole perimeter in 198 miles and area 875¼ square miles including several estates belonging to Nedunganad, 63 square miles is under wet cultivation, 370 is occupied by hills, mountains and wood, which including the Koondah mountains and Attappady hills forms the eastern portion of this division, the remainder by plain high slopes, in the interior. Its greatest length from east to west is 48 miles, in figure very irregular. The population gives 66 individuals to the square miles - the number may be estimated at 200 to the square mile in the populated portion of the district. This division is subdivided into 13

Hobellies and these into 27 *Amsams* and contains 152 *Desams* or villages; (See Appendix -V) (Map-V); besides the above, there are 28 Hamlets inhabited by the Buddagars on the eastern slopes of the Koondah mountains, also 39 Hamlets on the Attappady hills north-east of Munnar (See Appendix VI), inhabited by a race of people called Moodomars, who emigrate from hill to hill every 3rd of 4th year; their headmen are a few Gonds, people of Coimbatore and permanently reside at Hugley, Chungam, Oomuttompudday and a few other places. Angadipuram, the capital, situated in the Perinthalmanna *Desam* and Munnar, are the only considerable towns in this division, several roads communicate at the former, the inhabitants principally of Chettis or Merchants. A Bhuggavaddy Pagoda on a rising ground amidst a grove of tree is also seen at the former town. It is a temple of great sanctity and celebrity. Here an annual festival takes place. Munnar lies N.85 E. 16 miles from the capital[1] .

[1] Ward & Conner, *A Descriptive Memoir of Malabar*, Calicut 1906 pp. 109-121,
Regional Archives, Civil Station, Kozhikode, Sl. No. 2244 Bor N.M. 26. Ward & Conner. *a Descriptive Memoir of Malabar* Government of Kerala 1995 Reprint (First published 1906).

The village settlement of Malabar District under the British according to the census report of 1931 contains reference to village setlement - Valluvanad Taluk.[2] It contains the names of villages in Valluvanad (see Appendix VII) (Map 6). The list of Survey Register of Valluvanad Taluk (1905) contains as many as 317 villages[3] (see Appendix VIII) (Map 7).

But the divisions are made for the convenience of revenue collection by the British and hence not possible to treat as a final word for learning the boundary of Valluvanad. It is taken only as a marker for drawing the boundary of Valluvanad. Region like Ponnani is excluded from this division. Ponnani was once a part of Valluvanad. It is found separated to form another division for revenue assessment and collection.

A rough sketch of Valluvanad Taluk prepared by the British officials is also found preserved in

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2 Village settlement, Malabar District, 1931, Regional Archives, Kozhikode, Book No. C/48A pp. 62-71.

3 The list of survey Register (1905) Survey Map No. 1-317 of Valluvanad Taluk, Regional Archives, Kozhikode.

the Regional Archives of Kozhikode[4] (Map No. 8). The Gazetteers of Malabar district contains a map of the *Nadus* of 18th century.[5] (Map. No. 9).

According to William Logan, the Taluk is divided into 64 *Amsams*. The Taluk is bounded on the north by Ernad Taluk and a portion of Nilgiris district, on the east by Coimbatore district, on the south by Palakkad Taluk, Cochin state and Ponnani Taluk and on the west by the Ponnani and Ernad Taluks.[6] (Map. No.10). According to the figures adopted for the census of 1881, the total area of the Taluks is 963 sq. miles; 137, 417 acres or about 214 sq. miles of which are under cultivation and 273, 454 acres cultivable, while 3,000 acres represent the extent of hills and forest, and other lands not cultivable.[7] The Taluk extends along the foot of the western ghats, many spurs of which run into it, eg: in the *amsam*-s of Tuvur, Tiruva½amkunnu, Kottapadam, Arakurushi,

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4 'Rough Sketch of Valluvanad Taluk *List of Selected Records* Sl. No. 78, Regional Archives, Kozhikode.

5 K.C. Manavikraman Raja, *Gazetteers of Malabar* Part I (Translation) 1935. p.2. Regional Archives, Kozhikode, Sl. No. 2020, G/52A.

6 William Logan, *Malabar* Vol. 2, P. ccclxxxii Reprint 1989 (First Published 1951) A & S, New Delhi.

7 *Loc. Cit*

Tenkara, Kumaramputtur, Kalladikode etc. A part of Arakurushi *Amsam* lies east of the ghat and is known as the Attappady valley, which contains the headwaters of Bhavani river. The area of the valley is estimated at about 200 sq. miles. The whole of it as well as the spurs and slopes of the ghat are covered with valuable timber and other tree and abound in elephants, bison, tigers, sambur etc.[8]

There are also several detached hills in the taluk, such as Panakkodan *mala*, the Avunhikkadan *mala*, the Chirattamanna *mala*, the Anangan *mala* etc. The whole taluk can be said to be one series of hills and dales, the latter being cultivable with paddy, while the borders of the former area are covered with orchards containing jack, areca and various other trees in the midst of which stand the house of the people. These hills are covered with scrub jungle or grass and provide pastures for cattle and thatching materials for the house of the poor classes. The principal rivers are the Ponnani or Walayar river,

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8 *Loc. cit.*

which forms the southern boundary of the Taluk, the Malappuram or Anakkayam river which forms the northern boundary and the Mannarghat or Thutta river, a tributary of Ponnani river.[9]

Another important document which throws light on the Valluvanad Taluk is the Deeds and Agreements executed by Shri Vallabha Raman Raja of Valluvanattukara in favour of East India Company for mining raw iron from certain hills in Valluvanad Taluk at a *pattom* of Rs.25/- per annum payable to the Raja. The document executed is in the year 1832 A.D.[10] (Appendix IV). The hills mentioned in the documents are: Azhikara kunnu of Chemmaniyadu *Desam*, Nellikkunnu of Vengara *Desam*, Punthanam of Nenmini *Amsam*, Cheriyaparambu Kunnumal (*Desam* is not clear) Vazhangodu Kunnummal, Panar Kunnumal (*Desam* is not clear) Ingattu Kunnummal of Mankata *Amsam*, Chettiyar Kunnummal and Adat Kunnmummal of Valambur *Amsam*, Vattuvakunnummal of Arakkaparambu,

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9 Loc. cit.

10 Deeds and Agreement - 1832 A.D. Regional Archives, State Archives Department, Civil Station, Kozhikode - 20, Also see Appendix IV.

Kolappante Kunnummal of Arakurussi *Amsam* Podirnnikunnummal of Tachampara *Amsam,* Teyyampadi Kunnummal of Pandikad *Amsam* etc. (See Appendix IV)

This document is important to the present study in the sense that it enable us to understand that these above mentioned places remained under Valluvanad Rajas even during the early part of the 19th century.

The field survey equipped us to understand that Kunnathattil Madmabil Nair (Mannarkkad Nair) was the *Desavazhi* who looked after the affairs of the eastern boundary and hilly areas of valluvakonatiri.[11] Chondathil Mannadiar (Puthumana Panikkar) and Kavada Nair were other chiefs under him. It is learnt, when the kongan army entered Palakkad, the Palakkad Raja requested the Vellattiri for help.[12] It was Chondathil Mannadiar and his army that were sent by Vellattiri for assisting the Palakkad Raja. Other

11 Interview with Local people
Kerala District Gazetteers - Malappuram, Compiled by C.K. Kareem, Kerala Gazetteers, Trivandrum 1986, p. 28.

12 Interview with local people.

dignataries consisted of fourteen Swaroopies, two Nayars, two Nampudiris, two persons of the royal house, four Panikkars, Elampulakkad Achan, Kulathoor Warrier, Uppamkalathil Pizharody, Pathiramanna Vellodi, Parakkatt Kakkoot Mannarmala Nair and Cherukara Pisharodi. In return for the help rendered by the Raja of Valluvanad, he received the Tenkurissi, Vilayan Chathanoor and Kaithala Villages.[13]

The above mentioned details enable us to understand the extent of the eastern boundary of Valluvanad Rajas. It also helps us to understand the important Nair Chieftains who assisted Valluvanad Rajas.

Another important documents, which throw light on the present study, are the Treaty of Seringapattam of 1792. According to this treaty Malabar was ceded to the company. After the treaty of Seringapattam in 1792, General Abercromby, the then governor of Bombay visited Malabar and appointed William Gamul Farmer and

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13 Interview with local people
Also see Kerala District Gazetteers - Malappuram op. cit., p. 26.

Major researcher Dow of the Tellichery Factory as the First Commissioners to report the company on a permanent system of the Government in Malabar. Page who was a civil servant of the Bombay Establishment also joined the First commission. The report of the First Commission was submitted in December 1792. In the same month Duncan and Boddam who were deputed from the government of Bengal joined the Bombay Commission. The commission was then renamed as joint commissioners appointed to inspect into the state and condition of the Province of Malabar on October 14, 1793. The joint Commissioners submitted a general report, which was afterwards followed by a supplementary report. It was on the basis of these reports that the British officers made the political settlements about the claims and counterclaims of the Rajas and chieftains of Malabar. The major problem before the commission was the settlement of the claims and counter claims of the Rajas and chieftains of Malabar.

The territory of Vellattiri was divided into four Taluks: Angadipuram, Melattur, Kappil and Mannarkkad. These Taluks were again divided into *hobilie*-s. Angadipuram Taluk contained 9 *hobilie*-s, Melattur 8 hobilies, Kappil 3 *hobilie*-s and Mannarkkad 2 *hobilie*-s. Each *hobily* was sub-divided into *Desam*-s.[14] (Appendix IX). An agreement was reached between William Gamul Farmer and Major Alexander Dow on the part of the English East India Company and *Vallabha Raja* of Valluvanad. According to this agreement the Raja hoped to hold his former territories as Manager for the company, paying to them the revenues collected from the said territories.

It is recorded that, soon a dispute arose between the Raja of Vellattiri and the Nairs of Kongad, Edathara and Mannur. The commissioners who were not fovourably inclined to the Raja of Valluvanad who had left arrears of revenue rendered the Nairs of Kongad, Edathara and Mannur independent and permitted them to

14 John W. Wye (Collector). A report on the Southern Divsion of Malabar dated Feb. 5th 1801, Calicut.
Also see Kerala District Gazetteers - Malappuram, compiled by C.K. Kareem, Kerala Gazetteers, Trivandrum, 1986, pp. 78-83.

pay their revenue direct to the government. Accordingly an agreement was reached between the commissioners and the Nairs in September 1792.

The Raja of Cochin forwarded his claim to the management of these places on the ground that cash was paid by him in advance to these Nairs. Similar claim was put by the Raja as regards the management of Vellattiri Kingdom. The joint commissioners rejected the claims of the Raja of Cochin on both cases. In the first claim over the Nairs of Edathara, Mannur and Kongad the commissioners upheld the assertion made by the Nairs that they had repaid the amount taken from him. Similarly as regards the claim on Vellatiri Raja the commissioners did not consider it worth for serious attention.[15]

Although the Vellattiri Raja's district was returned to him for management, it was soon discovered that he was powerless to repress the disturbance, which arose between Nairs and

[15] William Logan, *Malabar Manual*, Vol.I, AES, New Delhi, 2004, pp. 482-83. Also see *District Gazetteers*, op. cit., p. 86.

Mappilas of his dominion. There were armed revolts between Mappilas and Raja's men that completely upset the law and order situation of the country. It was in consequence of this that as early as May 1793 the joint Commisioners had to resume the management of the dominion of Vellattiri.

The Raja was removed from the office of the Management and the Vellattiri kingdom was granted a pension. Valluvanad Raja who once occupied a pre-eminent place among the Rajas of Malabar and who did not submit to the power of the Zamorin and fought to the last for keeping his ancient heritage was at last degarded to the position of a petty feudal chief. The sum paid to the Vellattiri Raja as *Malikkana*, was calculated accoridng to the 1/5th of the revenue collection from his territory.[16]

Valluvanad Raja once exercised sovereign power over a large portion of South Malabar. His territory had been gradually broken up by the

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16 John Wye - op. cit.
Also see Kerala District Gazetteers, Ibid. p. 87.

Zamorin. The Zamorin turned his aggressive eyes upon the fertile fields of Valluvanad and beyond them of Palakkad. Apart from his ambition of becoming the ruler of Kerala he was instigated by the prospective trade expansion and economic prosperity if he could occupy the fertile regions of Valluvanad and also the free navigation in the Bharatapuzha and sea port of Ponnani.

At the time of Mysorean conquest there remained to the Raja only 26 *amsams*, some of which are in Ernad Taluk.[17] (see Appendix-X).

The period between 1679-1728 may be considered as marking the heyday of the Dutch power in Malabar. Stein Van Gollenesse wrote, Malabar was divided up among a number of petty princes, none of them formidable. War was in fact the natural state of Malabar; the different princes always had claims, often of great obscurity, to places in one another's territories. Moreover, Zamorin and Cochin were the heads of rival factions, also of obscure origin, called the

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17 William Logan, *Malabar Manual*, Vol.I, pp. 656-657. Also Kerala District Gazetteers, *op. cit.,*p.85.

Chovarakur and Panniyurkur factions, and as such had always an excuse for fighting. It is recorded in the Dutch documents that these two villages existed on the banks of river Bharathapuzha in the territory of Valluvanad. The documents also show that, while Cokiram seeked the support of Valluvanad and Cochin Raja, the Panniyur faction got the support of the Zamorin of Calicut. Panniyur faction followed the Vaishnava faith and the Sukapuram faction followed Saiva faith. It is said that, these two Yogas decided who the Perumals of Kerala were. The Perumals only with the consultations of these two yogas took important decisions. The conflict between the two Brahmana villages is not merely based on the belief system. The interview with the Cokiram Brahmana village and other eminent personalities enabled us to understand that the Panniyur group was so strong that they prevented the entry of Tamil Brahmins into Kerala. A psychological view also spread among Tamil Brahmins that they were not able to enter Kerala due to the might of the Varahamurti of Panniyur. It is spread, if they

reached Kerala, their head would blast away. So in order to reduce the might of the Varahamurti of Panniyur, certain illegal deeds were undertaken. But the Sukapuram groups stood against these illegal functions, thus reducing the might of Panniyur faction and causing the entry of Tamil Brahmins.[18]

Still another version for the conflict between the two Brahmana villages is that, when the Zamorin tried to usurp the *Rakshapurushasthanam* of *Mamankam* Panniyur group supported Zamorin while Cokiram group protested against it. It is said that, the Muslim merchants with the instigation of Koya inspired Zamorin to usurp the *Rakshapurushasthanam* of *Mamankam* from the Raja of Valluvanad. Those who stood against the Zamorin to be the *Rakshapurusha* of *Mamankam* were called *Cokiram Kuru* and those who supported Zamorin were called as *Panniyur kuru*. Chaliyam, Beypore, Parappanad and Vettattunad helped the Panniyurkuru headed by the Zamorin. Paravur,

18 Interview with the members of the Kaupra Illam, Sukapuram, Edappal.

Mangat, Vadakkumkur and Purakkad helped the *Cokiramkuru* headed by the Raja of Cochin.

Meanwhile, Tirumanasseri Nambudiri and other Panniyur factions requested the Zamorin to set his army in motion. The war thus ensued proved fatal to the Valluvakonatiri. The Zamorin himself who established his headquarters at Triprangode led the allied army. The second prince, Eralpad, occupied Ponnani and joined Tirumanasseri, crossed river Bharathapuzha and pitched up his camp on the opposite bank right against Tirunavaya. This strategic position helped the allied army to keep away the Perumpadappu army, joining Vellatiri. The Zamorin had another advantage of having a large number of Mappilas who enthusiastically helped him in his campaigns. Valluvanad Raja did not get the timely help of Perumpadappu. Still they fought vigorously and the war dragged on. In the meantime there spread a news that the Zamorin was able to win even over the tutelar diety of Vellattiri, the Goddess of Tirumandankunnu by propitiating her at Calicut.

Though Valluvakonatiri was forced to withdraw from Tirunavaya, the seat of his prestige and power, did not submit before the Zamorin. Though lost many times, he continued his resistance. The Zamorin at the same time appeased the feudatories of Valluvakonatiri by conferring upon them the fields they originally held under Vellattiri in lieu of their fealty and homage. Thus the Zamorin became the master of Malappuram, Nilambur, Vellappanattukara and Manjeri. Pantalur and Kottakkal came under him only after a protracted struggle. Karuvayur Moosad who was the Brahmin Minister of Vellattiri was the chief of these places. Zamorin also succeeded in winning the hand of Tinayancheri Elayattu. The Zamorin sent the Munnalpad or third prince with a large army against the Moosad. Moosad was defeated and killed at Padaparambu. Pantalur and Kottakkal were thus annexed. The Zamorin also annexed another principality of Nedunganad. The Zamorin continued his war of conquest against the Rajas of Vallunad, Palakkad and Cochin. The Raja of Cochin became his

feudatory and owed allegiance to him. But in spite of severe attacks and frequent wars, the Rajas of Palakkad and Valluvanad did not submit to the Zamorin. All that was left to Vellattiri were Attappady valley, Mannarghat and Perintalmanna.

For half a century after the occupation of Cochin, the Dutch were from time to time embroiled in these wars and led into expenditure, which caused Malabar to be set down as an unprofitable settlement. The Zamorin's route of invasion lay along the shore by Chetway and Cranganore. The Payenchery Nair, in whose territory chetway lay, and the prince of Cranganore were tributaries to him.[19] Payenchery Nair was a Nair chieftain of Valluvanad Rajas. Payenchery Nair's territory lies to the north of the kingdom of Cochin. The Honourable company has in this territory the important fortress of Chetua (Chettuvayi, Chetway).[20] Honourable company

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19 A. Galletti, *The Dutch in Malabar*, selections from the Records of the Madras Government. Dutch Records No.13, Madras 1911, p.19.

20 Idem, Memorandum on the Administration of the Malabar coast, Selections from the Records of the Madras Govt. Dutch Records No.13, Madras 1911, p.64.

occupied Chetway from the Zamorin. Formerly it was under Valluvanad.[21] This shows the extension of the territory of Valluvanad Raja or their influences to Chetway before the annexation of it by the Zamorin of Calicut.

The following list will give some idea of the manner in which Malabar was then divided up into petty states:-

1. The Raja of Porca (Puracad)
2. The Raja of Repolim (The place meant is Edapilli, now a station on the Shoranur Cochin Railway).
3. The Raja of Calicoilan (Cayenculam-Kayamkulam)
4. The Raja of De Marta (comprises two little kingdoms Karunagapilli (Carnapoly) and Kartikapilli (Carimbaly). Marta was the capital of the first.
5. The Raja of Signatty (King of Quilon).
6. The Raja of Trevancore (Travancore)
7. The Raja of Teckenkore

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21 Records presered at *Patakara Mana*, Perinthalmanna.

8. The Raja of Berkenkore (Vadakkenkur)
9. The Raja of Peritaly (Peritally & Elleda Surovan bound on Travancore in the North-east)
10. Ameen of Atinga
11. Ameen of Cochin
12. The Raja of Cartadavil (Black branch - *Karutta Thavazhi* The family now lives near Alwaye on a Travancore Pension).
13. The Raja of Aijrore
14. The Raja of Palcatchery (Palghat)
15. The Raja of Valavanatty- Valluanatty alias Arangolla is a kingdom situated next to Betette (Vettadnad) alias Tanore Parappur Covil (Parappur Palace i.e., family; seat near Beypore) Reppu Covil (Reppu seems to be a mistake for Beppu, what is meant is the Beppur (Beypore) family- a branch of Parappur family). The King has the privilege every 12 years of sending notorius murderers to the feast of Mamanga, the right to conduct that, so he says, has been taken away from him by the Zamorin contrary to all right and

justice. A few weeks ago he caused two elephants of the Zamorin to be carried off; which has provoked the Zamorin to such an extent that the latter intends to make war upon him after the feast of Mamanga.

16. The Raja of Colastry (Kolattiri)
17. The Raja of Cranganore
18. The second prince of Mangatty (Mangad)

    (Mangatty or Paddinjattu Eddettu is situated between Cranganore, Chenotty and Paru, and stretches as far as the hills).

    It consists of 3 small states, Mangatty, Carta and Beltadavil which formerly had their separate kings, but since the death of the lame Cartadavil in 1735, they have been governed by a prince who was adopted by Honourable company from the house of Valluvanatty and who owes everything to the Honourble company. The preceding king was of the house of Murianatty Nambair and died in the year 1741, after having fairly plundered the state.

19. The second Prince of Bardella

(The prince of Bardella or Cherully has little power. Cherully Nambudiri was the Brahmin Chief of Vadutala, 3 miles north of Ernakulam. He has lands there now, but his family resides in Tiruta in the Mukundapuram Taluk).

20. The Pula of Cariatta
21. The Gurip of Trevancore
22. The 7,000 of Caraporam (Karapuram is the sandy tract lying between the sea and the back-water to the north of Alleppy).
23. The 30,000 of Cururnadda
24. The Palyet (hereditary general of the state of Cochin)
25. The 3,000 of Baijpin.
26. The 3,000 of Coddachery Caymal (The territory of Coddachery Caymal lies between Paru, Cranganore, the Cochin territories and the hills. It exports 125 candies of pepper and the best cardamom to be found round about here) Kodasseri is the tract of territory surrounding the Chalakudy Railway station.
27. The 3000 of Corretty Caymal (Koratti is to the west of Kodasseri and adjoins it. The

territory of the female caimal of Corretty is of no great importance. In the year 1730, she was adopted in the state of Mangatty without the knowledge or the sanction of the company. Instigated by the king of Cochin, she had been the cause of great deal of confusion there; for she maintained that one of her cousins would have to be adopted into the state; this should take place if she herself had children and if her own adoption were legal, but it cannot be extended to her cousins, and as there are in that state more than enough princes and princesses of the family of Valluvanatty. We have always opposed her in order to prevent the great harm that would result.

28. The 3,000 of Changara Codda (Chandra Codda is a caimal of the Cochin State. Chandra Kota Caimal's Nad adjoins Muriyanad.

29. The 3,000 of Mannacotta Ataja

(Ataja means Achan. Mannacotta or Nulucarre is a freehold estate inherited by the

Palyet; it lies to the east of Perattobiddy and hard by the lands of the Zamorin.

30. The 3,000 of Tottacherry Talehenora.

31. The 3,000 of Murianatty Nambiar (Muriyanad is in the Mukundapuram Taluk of Cochin and near Irinjalakuda Railway Station. The lands of Murianatty lie between Cochin, Paponetty, Belosta Nambiar and Coddacherry and export a fair amount of pepper. He has no heirs and the king (Cochin) is unwilling to validate the adoption, which he would like to make from Belonga. He has several times requested the Honourable company to support him in this matter and we (British authorities) have promised him to do so provided he supplies his pepper to the company. However, it is to be feared that if that gentleman come to die without an heir, the king of Cochin will try to swallow up that land; so in time we shall have to disregard all considerations and compel the king to allow the adoption.

32. The 3,000 of Aynicuty Nanbeddy.

33. The 3,000 of Raja of Paru (Parur)

Paru or Pindinivattat Svarupam comprises nearly the whole of the present taluk of Parur.

34. The 3,000 of Balnora of Bargara.

35. The 3,000 of Adergia of Cannannore. (Adergia means Ali Raja)

36. The 3,000 of Caymal of Cunattunaddu.

37. The 3,000 of Tevengul Nair.

38. The 3,000 of Para Elledam.

39. The 3,000 of Palurgatty Caymal.

40. The 3,000 of Tachetta Munancur.

41. The 3,000 of Caymal of Ange Caymal

5 chiefs ((1) Cherally (2) Cunattunadu (3) Palurgatta (4) Corumalecur (5) Badercur)- The only surviving family is that of Cheranallur Karta, whose seat is in a village of the same name, 5 miles north of Ernakulam.

42. The 3,000 of Payenchery Nairo.[22]

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[22] The Nairs are the fighting caste (a Sudra caste) Pillai, Nambidi, and Kurup Nair titles, Caymal means prince, Ataja (Achan) = father, Adergia = Ali Raja, Sea king, Balnore is Malayalam Valluvanar, Ruler etc. A Galleti, *The Dutch in Malabar*, selections from the Records of the Madras Govt. Dutch Records No. 13, Madras, 1911, p.20.

Payenchery Nair is an important proprietor. His land lies north of the kingdom of Cochin. It lies between the forts of Cranganor and Chettuva. They were formerly under the Zamorin,[23] but under the article 17 of the often mentioned treaty they are now under the Honourable company. The Honourable company has in this territory the important fortress of Chettua (Chettuvayi, Chetway). The family of Payenchery Nairs consists of 4 houses, which are again sub divided into many branches; they are so involved in quarrels and disputes that there is no ends to it. In the capacity of supreme ruler the Honourable company has to settle these disputes, but as this cannot be done according to our ways of thinking, each contending party brings two good men to enquire into the matter and to settle it. Most embarrasing of all is the fact that the losing

[23] The field survey and interview with elderly people like Azhvanchery Tamprakal and members of the Pathakara Mana, Perintalmanna enabled us to understand that Payenchery Nairs were the Nair chieftains of Valluvanad Rajahs.

party of this petty clan does not think of submitting to the decision, but runs off to the Zamorin. This land formerly belonged to the princes of Charkare, who lost it because the last owner made a voluntary gift of it to the Payenchery Nairs, (Sarkara Swarupam was another branch of the Cranganore family, and ruled over the northern portion of the island. One of the chiefs quarrelled with his nephews, the legitimate heirs, and made over the country to his Nair Children, the Payancheri Nairs. Sarkara is now extinct. The family of Payancherry Nairs now consists of several branches. This family has now 12 branches, of which 4 are Mannatamparambat, five Panangod, one Ullat and two Manpilavil.

43. Talappally- It consists of 4 principalities called Ainecutty, Punnatur, Manacolam, and Cacattu. Talappally is now the name of the northern taluk of the Cochin state. The western half of this taluk and the Chavakad side of Malabar were under the sway of four chiefs called Talappally Rajas or Ayinikur

Nambidies. Kakkad, one of the branches, became extinct, while some of the other branches were further sub divided. The branches now in existence are Punatur, Manakulam, Cheralayam, Chittanjur, Kumarapuram and Anaykal. The first 3 of these are still substantial holders of land. The eldest male member of all the branches except Punatur assumes the title of Kakad Karanavapad and enjoys the income of what remains of the Kakad estate.

44. The Zamorin:- The Zamorin or Errenaddecarre (Karta of Ernad, the original seat of the family) and Neddu viripu (Nediyirippu Svarupam) is the 3rd chief king of Malabar and a powerful prince, although his influence has been a good deal diminished by the late war. His extensive lands lie between the countries of Cochin and Colastry (Kolattri of Cannanore). The countries of Bettette (Vettadnad) alias Tanore, Parapur Covil (Parappur palace, i.e., family; seat near Beypore) Reppu Covil, Maisur (Mysore) and

Palicatchery (Palghat) border on the lands of the Zamorin. Or in other words, it stretched in the north to the kingdom of colastry, and in the south to the mouth of the river of Cranganore, in the east to the mountains and the kingdoms of Palcatchery (Palghat) and Mysore.

45. Paponetty (Pappinivattam)

Province paponetty was taken from the Zamorin in the later war and handed over to the Honourable company by the treaty of peace, along with Trikonetty (Trikunnad) Aerattu Aratta Pala (Arattu puzha) Mudele Cunattu (Mutalacunnu) and Putenbare (Putampadam).

46. Belosta Nambiar- Belosta Nambiar, lord of Maprana, is a landed proprietor and subject to the Honourable company; his property borders the lands of Murianatty Nambiar, Province Paponetty and Thrissur. Formerly he was under the Zamorin.[24]

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24 For details see A. Galleti, *op. cit.,* p.20.

The records of the Portuguese period enabled us to understand that, by about the 14th century A.D. the Zamorin became the leading ruler on the west coast. Their supremacy and expansion caused the rivalry for establishing supremacy in Malabar. By this time, Calicut became the great centre of Western trade and the Zamorin was easily the wealthiest and the most powerful ruler on the coast. He had assumed the style and dignity of a great king and began to call himself the Lord of the Hills and the sea (*Kunnalakkonatiri*). The Zamorin with the support of the Moorish settlers who contributed so largely to the prosperity and power of his kingdom-established his supremacy over the Valluvanad Raja. The *Rakshapurushasthanam* of *Mamankam,* the most prestigious position was seized by the Zamorin from the Valluvanad Raja. Many of the important strongholds of Valluvanad was also occupied by the Zamorin. The Portuguese

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Idem, *Memorandum on the Administration of the Malabar coast* (1743 A.D).
Selections from the Records of the Madras Govt. Dutch Records No.13, Madras
1911, Chapter I, pp.53-69, pp.130-149.

accounts equip us to believe that the expansion of the Zamorin's power based on the support of the Moors darkened the power and prestige of Valluvanad Raja.[25]

Malayalam literary works like the *Campu* and the *Sandesa Kavyas* contain references to the territories of Valluvanad, Perumpadappu Swarupam, Mahodayapuram, Govardanapuram of Tirumalacherry Namboodiri, Govindapuram, Tirunavaya, Trikkanamatilakam etc.

References to *Valluvanagarappalli Jayanti* found in *Unniyachecaritam* appear worthy to be noted in this context. It is learnt that till the 13th century A.D. Valluvappalli remained under the control of Vellattiri.[26] It is only at the end of 13th century A.D. Zamorin defeated Vellattiri.[27]

Unnichirutevicaritam of the 14th century A.D. contain references to Valluvanad, Chokiram, Panniyur, Rayiran, Rayira Preyasi, Rayirampilla

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25 K.M. Panikkar, *Malabar and the Portuguese*, 1997, Re-print (First published 1929) pp.1-25.

26 Mughathala Gopalakrishnan Nair, *Unniyachecaritam*. The State Institute of Languages, Nalanda, Thiruvanandapuram, 1990, pp.17-19, *Gadyam*-4.

27 *Ibid.,* See commentary, pp.17-19, *Gadyam*-4.

(daughter of Rayiran) Poyilam, Azhvancheri Tamprakal, Chittangadi, Ëyanar Chirayanagaram etc. [28] While describing Poyilam, the home town of the heroine, the *Kavya* mentions *Valluvanad Maha Samanta Samuham Polai*.[29] Valluvanad Rajas extend help to Chokiram in the internal feud between the two Brahmana Villages of Chokiram and Panniyur.[30]

Kokasandesam of the 14th century A.D. is another *Sandesa Kavya*, which contain references to the area under study. The *Kokam* has to carry

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28 Suranad Kunjanpillai, *Unnichirutevicaritam*, University of Kerala, Trivandrum, 1954, p.1. *Gadyam*-1, p.21. *Gadyam*-4, pp.22-223 *Gadyam*-5,6, pp.29, 30 *Gadyam*-16, pp.32-33 *Gadyam*-19.

29 *Ibid.,* pp.22-23, *Gadyam*-6.

30 *Padamkondariyappettathi mithra-*
vichithrassipidapicha saridhapi
mushkara s£karaNone th®rane-
ruthunj°kira rakshana rajith°-
lsah°nantrum valluvanittu ma-
hi simanda samooham pole
yathra vibhithicha ch°miyigana: (]ZwsIm-dn-b-¸-«Xn
am{Xþ
hnNn-{X-Èm-]m-Z-]nN icm-Z]n
apjvIc kqI-c-ssc-s¸mc tXd-s\þ
dp¯p-t©m-Inc c£W cNn-tXmþ
Õmtlm\³dpw hÅp-h-\m«p aþ
lm kma´ kaqlw t]mse
b{X hn`m-XnN tNmam-bn-KW:) *Loc. cit*

the message to Desinganad.[31] In the *Kavya* the *Koka* is directed to visit Vellotukara first. Vellotukara is in Tiprangode near Tirunavaya.[32] The Triprangode temple pond is still called as *Vellottukulam.* And the field near the pond as Vellottupadam. The *Kokam* is directed to reach *Ko¤¤avatil*.[33] The route to Tirunavaya is

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31 *Polp£mithin mizhinishal pozhi-*
nj°ru ch®thinkanattil
cholpe¤¤¢dum nijanilayan®
k°ƒpikim¢ vasanth®(s]mev]q-am-Xn³ angn-\n-gÂ s]mgnþ
tªmcp tNXn-¦-\m-«nÂ
sNmevs]-äoSpw \nP-\n-e-bt\
tImƒ]nImao hkt´) Elamkulam P.N. Kunjanpillai, *Kokasandesam*, NBS, Kottayam, 1965 (1959), p.23.

32 "*Pallichoolathala kodu pila -*
rnnittu miril thulumbi -
thallum ch°rikkaliyilamisha-
kkalanekkonru veeshthi
Ullill kk°pp®rina karunayi
bhaktharakshirthasmin
vell°ttinvikkare, amarume-
nnappanekinka mumbil("]Ån-¨p-e-¯e sImSp]nfþ
À¶n«p amdnÂ ¯pfp-¼nþ
¯Åpw tNmcn-i-fn-bn-e-an-gþ
ime-s\-simâp hogv¯n
DÅnÂ timt¸-dn\ Icp-Wbm
`à-c-£mÀ°-a-kvan³
shtÅm-«n³hm-bvi-sc, Aa-cp-saþ
¶¸-s\-im¬I ap¼nÂ") *Ibid.,* p.31 Poem. 14.

33 *Chenjemm® p°mvazhi virachitha-*
ko¤¤a vathilkku chellum
kinjidwakram valiya Tiruna-
vaykku chentulla mirgham(sNs©t½ t]mwhgn hnc-Nn-Xþ
simä hmXnÂip sNÃpw
In©n-Zz{Iw henb Xncp-\mþ

somewhat twisted but still the Kokam was asked to enter there to offer worship to Vishnu, and then to see the *Othanmar Madam*.[34] Poem 22 describes the *Mamankotsavam* of Zamorin. This poem equips us to learn that, by this time the Zamorin established his mastery over Valluvanad Raja and thus became the master of sea and land.[35] It

hmbvip sNâpÅ amÀ¤w.) *Ibid.,* p.34, Poem 19.

34 "*Spashtam pir®zhilumuraperum*
vikram kuntelekk°n-
pattamkettum manukulapthim
prapya mighodsavidana
okkathikkithozhuthu vidako-
ndangu simanta chakram
nikkint®dam punaryisagh®,
kinkav°thupparambu"("kv]jvSw]mtc-gn-ep-ap-c-s]dpw
hn{Iaw Ipâ-se-tim³þ
]«wsI«pw a\p-Ip-e-]Xnw
{]m]y amtLm-Õ-hm-Z\
Hi¯n-in-s¯m-gpXp hnS-sImþ
§p kma´ N{Iw
\nintâSw]p\-c-bn-k-tJ,
Im¬I-thm-Xp-¸-d-¼v.") *Ibid.,* p.36, Poem 21.

35 "*Vilammanmi kodiya chavala*
kkiran vilkirarente -
ll°lam (thalli) therutherayadu -
kkinte, ch®k°(r) chuzhant
chilch®rum perunilayila -
nnazhiyakkottuliva -
kkil®yasmin vilasitha dari-
bdeesa mimikav®li" ("hmf-½·m sImSnb Nh-fþ
imc³ hnÂIm-c-sc-sâþ
tÃmfw (X-Ån) s¯cp-sX-c-b-Spþ
inâ, tNtIm(À) Npgâv
Nme-t¨cpw s]cp-\n-e-bn-eþ
¶mgn-b-sim-«p-em-hþ
imte-b-kvan³ hne-knX [cmþ

might have enabled him to attain the title Kunnalakkonatiri just like the title of Valluvakonatiri of Valluvanad Raja. It also seems interesting to note the fact that only Arangot and Nediyirippu chieftains assumed the title *Konatiri*.[36] *Kon* means leader, Suzerain or ruler, *Tiri* denotes respects, so *Konatiri* signifies most respectable suzerain. For eg., Porlatiri, Kolatiri, Valluvakkonatiri, Kunnalakkonatiri etc.

The *Kokam* is also directed to visit and offer worship at the Siva shrine, which existed on the other side of the river Nila, and the Vishnu temple of Tirunavaya. After that, flying up in the sky towards the south, Govardanapuram can be seen.[37] It was the capital of Tirumalacherry

_v[oi amam-I-th-em.'') *Ibid.,* p.37, Poem 22.

36 K.V. Krishna Ayyar, *The Zamorins of Calicut,* University of Calicut 1999 (1938), p.52.

37 The field observation of Ponnani, Tirumalacherry Kotta etc. enables us to understand that, presently nobody calls this place as Govardanapuram, but, there still exists a temple by name Govardanapuram. Tirumanasseri fort is situated at Iswaramangalam in Ponnani on the south bank of the R.Bharathapuzha. This temple is located in the Kotta (fort) of Tirumalacherry Raja. Vishnu in Chathur Bahu is the main deity of the temple. The construction style is old. Presently the temple is in its decayed stage. Near the Govardanapuram temple, there is a siva temple also in

Namboodiri, who was the head of the Panniyur factions and the enemy of Vellatiri.[38] It is also learnt from the field observation and interview with the present Tirumanassery Raja-Parameswara Raja, and with the local people that,

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the fort. Its style of construction is also an old one, but that too is in its decayed stage.

38 "*Chirethi¤¤in marukare nila -*
yikkint mukkannaraikka -
¸¸irai kk°rithozhuthu tharasi
thekku n°kkithirinju
vy°midsang® thilivodu para -
noochakairghachathasth®
sr®mal Govardanapuramed°
mumbilimmiru kinim" (Poem 25)
"*Vannethum vanpada maruthalay -*
k°¤¤il nintatti vetti -
ppinn® vangichiniya kudayum
kuthi miridi neeki
ponninkilam polivezha vili-
ppichu p°riduvallum
mann°r Ch£limani Tirumala-
cheri m®vidum®dam" (Poem 26)
"*Anjith® nintenikulayumi*
reythu munbinjuvetti-
ppin chiyithe poruthu . . . .
ventikkaladwanibhiraghilam pandi
y£rkkururaippi -
chantasmil prabhavathi
k£¤¤il jayasree" (Poem 27)
"Nirggamrthwam punrivide nintottu
mulp*i*du chent*i*
lagr®kinim puzha marukadannisu
gavvyuthimithr®
ghtvipasya prakriti ramaneeyam manam
petta poovil-

there were trenches surrounding the Tirumalacherry fort. But at present, these trenches are not seen. It is learnt from the local people that all those trenches were filled up for different purposes. Presently, no signs of these trenches are found. But the village records

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thathum macthabramara mughar°dyana
m®gham prad®sam" (Poem 28)(""Nmsc-¯m-än³ a-dp-Isc \neþ
bvinâ api-®-ssc-iþ
®mssc timcn-s¯m-gpXp Xckm
sXip t\min-¯n-cnªv
thymam-ÕwtK sXfn-shmSp]dþ
¶p¨-ssIÀ¤-Ñ-XkvtX
{ioaÂ tKmhÀ²-\-]p-c-satSm
ap¼n-em-½m-dp-Im-Wmw.'') (Poem 25)

(""hs¶¯pw h³]S adp-X-e-bvþ
IqänÂ \nâm«n sh«nþ
¸nt¶ hm§n¨n\nb IpSbpw
Ip¯n amdmSn \oin
s]m¶n³Imfw s]m-en-shg hnfnþ
¸n¨p t]mcm-S-hÃpw
at¶mÀ Nqfm-aWn Xncp-a-eþ
t¨cn taho-Sp-taSw'') (Poem 26)

(""A©mtX \nâ-Wn-Ip-e-bp-am-sdbvXp ap¼m-ªp-sh-«nþ
¸n³ NmbmtX s]mcpXp . . . .
shân-im-e-[z-\n-`n-c-Jnew]ân-bqÀiq-dp-sd-¸nþ
¨ââ-kvamÂ {]`-hXn . . . . . . IqämÂ Pb-{io.'') (Poem 27)

(""\nÀ¤-ayXzw]p\-cn-hnsS \nsâm«p apev]mSp sNâm
et{K-ImWmw]pg adp-I-S-¶mip Khyq-Xn-amt{X
KXzm]iy {]IrXn ca-Wobw aWw-s]ä]qhnÂþ
¯¯pw a¯-{`-ac apJ-tcm-Zym-\-taIw {]tZiw'') (Poem 28)

Elamkulam P.N. Kunjanpillai, *op. cit.,* pp.39-41, Poem 25-28.

contain references to these trenches. These places which are filled up are recorded in Marancherry village panchayat as 'trenches filled areas'.

It is also learnt that the Zamorin bestowed upon him special privileges for enabling him (Zamorin) to defeat Valluvakonatiri and acquiring Tirunavaya and its neighbouring places. This Nambudiri ruled the territories of Ponnani[39]. Tirumalacherry Nambudiri was the head of 3000 Nairs.

After Govardanapuram, the *Kokam* is directed to reach Marancherry, and asked to see the *Illam*

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[39] *Vannethum vanpada maruthalay -*
k£¤¤il nithadi vetti-
ppinn® vingichiniya kudayum
kuthi miridi neekki
ponninkilam polivezha vili-
ppichu poreda vallum
mann°r ch£limani Tirumala-
cheri m®vidum®dam"("hs¶¯pw h³]S adp-X-e-bvþ
IqänÂ \nâm«n sh«nþ
¸nt¶ hm§n-¨n-\nb IpSbpw
Ip¯n amdmSn \oin
s]m¶n³Imfw s]men-shg hnfnþ
¸nNNp t]mcmS hÃpw
at¶mÀ Nqfm-aWn Xncp-a-eþ
t¨cn taho-Sp-taSw'') *Ibid.,* p.40, Poem.26.

of *Azhvancherry Tamprakkal*.[40] *Unnichirutevicaritam* of the 14th century A.D. also enables us to learn that the *Illam* of *Azhvancherry Tamprakkal* existed near Sukapuram.[41] The poem while describing Sukapuram sketches *Azhvancherry Virincha Sanadan*. *Kokasandesam*

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40 Azhvancherry Tamprakkal shifted to Athavnad near Vettichira only during the later period. Interview with the present Azhvancherry Valiya Tamprakkal named Raman Valiya Tampran of 80 years old (the 12th Tamprakkal after shifting from Marancherry) equipped us to learn that, they shifted to Athavanad on the request of the Zamorin. It is also said by the Tamprakkal that, they found very difficult to stay at Marancherry due to the rivalry and feud between the Cochin Raja and the Zamorin. It was also stated by the Tamprakkal that, the Zamorin asked them to settle in the territory which he conquered from Valluvakkonatiri, and accordingly gifted them territories upto Nava Mukunda Temple, having its eastern boundary at Kuttippuram, Kodakkal in the east, R. Bharathapuzha in the south and Kadampuzha in the north. In those days, it was full of forest. Tamprakkal mentioned, the meaning of the word Athavanad is the place where Azhvancherry Tamprakkal lives. Tamprakkal also stated that, they were brought to Athavanad inorder to reduce the might of Valluvakkonatiri and asked to conduct special Pujas for reducing the power of Valluvakkonatiri and accordingly introduced Vettekkorumakan for the same purpose.
Interview with Raman Valiya *Tamprakkal* aged 80 Azhvancherry *Mana*, Athavanad.

41 Suranad Kunjan Pillai, *Unnichirutevicharitam*, University of Kerala, Trivandrum, 1971 (1954) p.21, Poem 4.

told us that, the old *Illam* and temple of *Azhvancherry Tamprakkal* could be seen while moving towards south from Tirumalacherry fort and by crossing the ferry (river Bharatapuzha).[42]

Govindapuram is another notable centre to be discussed in the present study. It was the capital of Punnattur *Nambidi*.[43] Govindapuram was located about 5 *Nazhika* south of the old *Illam* of *Azhvancherry Tamprakkal*.[44] It is said that, in the

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42 *N®r® kitham thikayumavin£ -*
rittal Pinnittu Mira-
njerichell£ punaravide n¢
th®varakkai vanangi
izham kinmin palarumaruthe -
nneent soujanya sindo -
rizhinj®rikshithi surapath®-
rilayam kandu p°ka"(""t\tc ImXw XnI-bp-a-hn-Wqþ
cn«Â]n¶n«p amdþ
t©cn-s¨-Ãq,]p\-c-hnsS \o
tXh-scssi hW§n
Bgw Im×m³]e-cp-a-cp-sXþ
¶oâ kuP\y kntÔmþ
cmgmt©cn-£nXn kpc-]-tXþ
cmebw Ip t]mI.'')Elamkulam P.N. Kunjan Pillai, *Kokasandesam*, NBS, Kottayam 1965 (1959), p.41, Poem 29, also see its commentary.

43 *Ibid.,* p.44, See the commentary.

44 "*Drashtavyam th® madhuvijayina -*
ssannidin®na dhanyam (ramyam)
chatta¤¤®dum janamahitha G°-
vindapoorvam puram th®
vipri yathra pradama purusham

early days Govindapuram was a town where Nambudiris were thickly populated.[45] At present, there is a temple by name Govindapuram temple near Punnayurkulam[46] (Chavakkad).

Still Talappally is another royal dynasty that needs mention here. They were one among the many Nambudiri *Naduvazhis* of medieval Kerala.[47]

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p®kkadim ninnu k®lppi-
chapp°zh® p°yamaravanithi-
geethamikarnnayandi"(""{ZjvShyw tX a[p-hn-P-bn-\þ
Ê¶n[m-t\\ [\yw (c-ayw)
N«-äoSpw P\-a-lnX tKmþ
hn-µ-]qÀÆw]pcw tX
hn{]m b{X {]Ya]pcpjw
t]iYmw \n¶p tIÄ¸nþ
¨t¸mtg t]mb-a-c-h-\n-Xmþ
KoX-am-IÀ®-b-´n.'') *Ibid.,* p.42, Poem 30, see the commentary also.

45 Loc. cit.

46 *Loc. cit*.

47 *K°¤¤®n p°l® chuva thadavu -*
mirathalappalli muntim
k£ttin prajnivilasitha muna -
rthikkumakkil chilkam
®¤¤am pr¢thyi pakalaruthiyil -
ppaynkilichirthu cholla -
th°¤¤innt¢rshyikulamalikulam
chindu pid¢dum®dam "tImtä³ t]mte Nph XS-hpþ
amd-¯-e-¸Ån aqâmw
Iqän³ {]Úm-hn-e-knX apWþ
À¯nip-a-imÄ NntemIw
Gäw {]oXym]I-e-dp-Xn-bnÂþ
¸bv¦n-fn-¨mÀ¯p sNmÃþ
t¯mänâoÀjym-Ip-e-a-fn-Ipew
Nn´p]mSo-Sp-ta-Sw.'' *Ibid.,* p.43, Poem 31, See the commentary also.

Kokasandesam mentions them as Talappally *Munnamkuru*.[48] Later they became *Nambidis*.[49] The Punnathur branch of later days was this Munnamkuru.[50] Kakkad, Ayinikuru and Manakulam also belonged to the Talappally royal dynasty. But in the 18th century Kakkad branch became extinct and the other branches absorbed the wealth of Kakkad branch, and from that period onwards the elder member of this royal family is called as Kakkad *Karanavappad*.[51] This Kakkad *Karanavappad* was the commander-in-chief of the northern territories of the Raja of Cochin.[52] But later, the Punnathur *Nambidi* isolating the other two (Ayinikuru and Manakulam) joined the side of Zamorin. He remained as the faithful friend of Zamorin till Malabar was brought under the British rule. It is also learnt that, Punnathur *Nambidi* is the feudatory who got the highest *Malikhan* amongst the feudatories of Zamorin.[53] Ayinikuru *Nambidi* and Manakulam *Muppan* mostly

48 *Loc. cit*.
49 *Ibid.,* See the commentary also.
50 *Loc. cit*.
51 *Loc. cit*., See the commentary also.
52 *Loc. cit*.
53 *Loc. cit*. See the commentary.

remained with the side of Cochin Raja. But they joined the side of Zamorin, whenever Zamorin became powerful. Manikulattu *Muppan* is also called as 'Kandan Kota' and Sreekandan.[54] The Dutch records equipped us to learn that the territory of Manikulattu *Nambidi* is the smallest and the weakest one.[55]

Kakkad *Karanavar* was the elder member of the Manakulam, Chiralayam and Chittanjur *Kovilakams*.[56] Their centre is at Kakkad in Kunnamkulam (towards west from Kunnamkulam- near Ganapati temple at Manaparambu). A legendary story in connection with the origin of the Kakkad *Karanavar* is also collected.[57] It is learnt from *Kokasandesam* that Chiralayam originated from *Ayinikuru*. Chittanjur branch is a *Tavazhi* of Manakulam. The *Eliyangad Swarupam* originated from some other branch.[58]

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54 *Loc. cit*.

55 A. Galletti, *The Dutch in Malabar*, Selections from the Records of the Madras Govt, Dutch records No.13, Madras, 1911, p.20.

56 Interview with Raman Valiya Tamprakal aged 80 Azhvancherry Mana, Athavanad.

57 See Appendix- XI.

Then *Kokam* reaches Vyrattur (Vylattur). It is located at 3 *Nazhika* south of Govindapuram.[59] To the South of Vyrattur is Kottappadi *Desam*. There we found the Kaveettil *Bhagavati* Temple. It was a famous temple in the early period. Kuruvayur *Desam* is very close to it. The *Kokasandesam* enabled us to understand that Guruvayur became popular before 1400 A.D. itself.

After passing through the regions like Vammenad (4 *Nazhika* south of Guruvayur) Muchuttur (i.e., Muttichur) Karamukku, Triprayar (there is 4 *Nazhika* from Muttichur to Triprayar) Churalur, Kunavay,[60] Trikanamatilakam,

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58 See the commentary of Poem 31. Also see 'Sahityacharitram Prasthanangalilude', p.307.

59 Elamkulam P.N. Kunjan Pillai, *Kokasandesam,* pp.45-46, Poem.33.

60 *Kidum kittichila mirikavum*
mikka kikkathiruthu
th°dum pinnittathaviya thiru-
pp°rkkalam kandukand
vimiksheenim kulikumara ma-
chidiyindin kulathin
vim®l kudathadanu Gunaki -
byisabhumeem baj®di"(""ImSpw Im«n-¨ne ancn-Ihpw
ani Imi-¯n-cp¯v
t¯mSpw]n¶n-«n-X-hnb Xncpþ
t¸mÀifw Ip-Iv
hmam-£oWmw Ipfn-Ip-ad aþ
¨mSn-bm-m³ Ipf-¯n³
hmtaÂ IqS-¯-Z\p KpW-Imþ

Tiruvanchikulam, Balakreedeswaram, Kodungallur,[61] Paravur,[62] the *Kokam* is directed to bow before Vallulli *Tampuran*.[63] We do not know who is this Vallulli *Tampuran*. The site survey and observations enabled us to understand the

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`ymi-`qaow `tPYm:'') *Ibid.,* p.52, Poem.45

"*Chelvanj®rnnaKkunakayilakam*
pookku n¢ thekku n°kki-
chellunn®ram thiraviya perum k°-
yil kinum purir®:(""sNÂht©À¶-ip-W-I-bn-eIw]pip \o sXip t\minþ s¨Ãp-t¶cw Xnd-hnb s]cpw tImþ bnÂ ImWpw] pcmtc: ....'') *Ibid.* p.54, Poem.47

Chemm® Kinminaruthu Kunke -
thamburine dwijanmir-
kkentil n¢yum thozhuka puram®
nintu th°zhi thelinju
pinnekkinim chathiyil muthirum
viniyakkirar thammil
thinnam p®chitheruviludan®
viniyam cheyyumiru"(""sNt½ Im×m-\-cpXp IpW-sIþ
¯¼p-cms\ ZznP-·mÀþ
siâmÂ \obpw sXmgpI]pdta
\nâp tXmgm sXfnªv
]ns¶-imWmw NXn-bnÂ apXncpw
hmWn-b-im-cÀ X½nÂ
Xn®w t]¨n-s¯-cp-hn-ep-St\
hmWnbw sN¿p-am-dv.'') *Ibid.* p.55, Poem 48.

"*App°lk®lkkimavideyorida-*
thanthari mi¤¤olikko -
ndabhradwinod badavedi nishi -
nirovib°gabeemam
Óranidirnnithamezhumili -
k£ruthal nizhiyakko -
tt®rathrisivahamasuhrdime -
mmilirkkirthihiri"(""At¸mÄtiÄima-hn-sS-sbm-cn-Sþ
¯´cm amsäm-en-simþ

existence of a place by name Valluvalli about 3 km south of Paravur. It is situated at the Varappuzha route.

The traditional accounts like *Keralolpatti* also equip us to understand the status and privileges

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{`-[zm-t\mZv `S-shSn \njmþ
Wmc-hm-t`m-K-`oaw
Gdm-\m-SmÀ¶n-X-sa-gp-an-fwþ
Iqdp-X³ \mgn-b-simþ
t«d-{Xm-km-h-l-a-kp-lr-Zm-saþ
½nfmÀimÀ¯n-Im-cn.'') *Ibid.* p.56, Poem 49.

Poem 49 enables us to understand that, during this period Zamorin occupied territories upto Gunaka in the south, and Eralpad (*Yuvraja*) lived there, etc. *Nidum veedum nirvadi thaka-rthittu thinmunna(l) n°kki kkoodunn®rem perikaliyarir vignini(l) vambukitti kudakudatha pana vigam® k£tha minnimunungin keedachiyam thadavina ripun pinneyum j®thukimam" "Theevechellippuravumadalir - kk°tta chuttumbar® p°y-thivipongum podinikarami-dwigwad£kesaband® sreemal keerthipputhumalar thodu - kkinde thrikkaiyil vachi-ppir muttethiµgina nedviri-ppilsthakum veerasimham*"(""\mSpw hoSpw \nc-hXn XIþ
À¯n«p Xm·p-¶(Â) t\minþ
iqSp-t¶cw s]cn-I-fn-b-cmÀ
hm§n-\m(Â) h¼p-Im«n
IpS -iq-S¯]\ hnKta
Iq¯ an¶m-an-\p-§n³
IoS-Ñmbmw XS-hn\ cn]q³
]ns¶bpw tPXp-Im-aw.''

enjoyed by the Valluvanad Rajas.[64] The *Keralolpatti* tradition equip us to believe that it was Cheraman Perumal and the Brahmins who assigned the sand bank of Tirunavaya and its neighbouring places and also certain other

""Xoshs¨Ãm¸pd-hp-a-S-emÀþ
tim« Np«pw-_tc t]mbvþ
¯mhn-s¸m§pw s]mSn-\n-I-c-amþ
ZznKz-[q-tI-i-_tÔ
{ioaÂ IoÀ¯n-¸p-Xp-a-eÀ sXmSpþ
inâ Xrssi-bnÂ h¨nþ
¸mÀ aps«-¯m-§n\ s\Sp-hn-cnþ
¸nÂ¯Ipw hoc-knw-lw.'')*Ibid.* p.57, Poem 50, 51.

61 "*Bh£yassambivaya viyanezhum*
Ch®raminnidu chilli-
th£yasthikkum nripakula pureem
nirjitha swarghas°bhim
thirirmithin chapalcharitha-
pp°Kkodungall£rentum
p°rideerezhulukilumuli -
vinda ninibhirimam"(""`qb-Êw-`m-hb hnb-s\gpw
tNc-am-¶mSp NnÃnþ
¯qb-¯mipw \r]-Ipe]pcow
\nÀÖnX kzÀ¤-tim`mw
XmcmÀamXn³ N]-e-N-cn-Xþ
t¸msim-Sp-§-Ãq-scâpw
t]mcm-o-tc-gpeIn-ep-ap-emþ
hnâ \m\m-`n-cm-aw.'') *Ibid.* p.74, Poem 76.

62 "*Veeranmirim nediya thaliyil -*
ch®rnna vipr®swaranmi -
r°r°pid® maruvimahitham
mikka nireenaridyam
pir®zhinnum manimakudaval -
piµju chennengumokke -
cheer®rum chelludaya Paravoor-
grimama´gethu pinne"(""hoc·mcmw s\Snb Xfn-bnÂþ
t¨À¶ hnt{]-iz-c-·mþ
tcmtcm-]mtS acphn alnXw

privileges including the right for conducting the *Mahamagha Vela* to Valluvanad Raja by seeing his might. Moreover, the title Arangot *Swarupam* was given to his territory. It was also told that, for the protection of that Arangot *Swarupam*, the Goddess Tirumannamkunnu *Bhagavati* of Chovvaram faction was consecrated as their family deity. It also informs us that, a *Raksha kola swarupam* was also formed for the 'Protection and Punishments'. Its right was bestowed upon

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ani \mco-\-cmVyw
]mtc-gn¶pw aWn-a-IpShÂþ
]mªp sNs¶-§p-sam-siþ
¨otcdpw sNmÃp-Sb]d-hqÀþ
{Kma-a-t§Xp]ns¶.'') *Ibid.* p.79, Poem 84.

63 "*Kooveedappilariku vazhiy®*
chentu n¢ kumbidambil
poovittuchairamarakal thozum
vallullithamburine
s®vis®kairazhakiya kripi -
valliyethasya pooppi-
chivrimm°dam viraluduni-
ttinnu chellangu pinne".(""Iqho-S-¸m-e-cnIp hgntb
sNâp \o Ip¼n-S¼nÂ
]qhn-«p-ss¨-c-a-c-IÄ sXmgpw
hÅpÅn ¯¼p-cms\
tkhm-tk-ssI-c-g-Inb Ir]mþ
hÃn-sb-¯ky]q¸nþ
¨mhnÀt½mZw hnc-hn-ep-Zp\mþ
«n¶p sNÃ§p]ns¶.'') *Ibid.* p.81, Poem 88.

64 Palm leaf No. 51-54. Also see M.R. Raghava Varier, *Keralolpatti Granthavari* (ed.) Dept. of History, Calicut University, pp.40.

the Perumpadappu *Swarupam*. Thus granted the right for conducting the *Mahamagha vela* to the Raja of Valluvanad at the sandbanks of Tirunavaya for the people of the 17 *Nadus*.[65]

It is also informed by the *Keralolpatti* tradition that, Cheraman Perumal at the time of giving the broken sword and conch to Punthura Konatiri

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65 *Ibid.* pp. 40.41.
"".......................... tNc-am³ s]cp-amfpw {_mÒ--W-cp-am-bn-IqSn \ncq-]n¨p Csi-c-f-¯n-¦Â {][m-\-am-sbmcp she Iev]ni AXp]Xn-s\-gp-\m-«n-epÅ {]P-Ifpw {_mÒ-Wcpw hgn-t]mse A\p-k-cn-i-W-sa¶pw Iev]n-¨p. AXp FhnS Iev]n-ip¶p F¶p \ncq]n-¨Xnsâ sijw Csi-c-f-¯n-¦Â {]-[m-\-am-sbmcp kXy-`q-an-btÃm Xncp-\m-hmb aW-¸p-d-am-Ip-¶Xp Ahn-S-¯s¶ Iev]ni F¶pw \nÝ-bn¨-p. ap¼n-\mÂ ]´o-cmp ]´o-cmp \mSp-hmWp ]cn-]m-en-¸m³ IÀin-Shymgw {]am-W-am-bn-«tÃm Iev]n-¨Xp AXp-sImp IÀin-S-hymgw Ipw`amk-¯nÂ hcp¶ alm-a-I-¯p-\mÄ alm-a-I-she F¶pw Iev]n-¨p. B she hgnt]mse BN-cn¨p \S-¯p-hm³ Hcp cmPm-hns\ Iev]n-i-W-sa¶pw \nÝ-bn-¨p. AXnsâ sijw tNc-am³ s]cp-am-fnsS kao-]-¯n-¦Â¯s¶ \nÂip¶p hÅp-h-tim-\m-Xncn cmPmhp hÅp-h-tim-\m-Xncn cmPm-hnsâ _e-ho-cy-]-cm-{I-a-§-sf-i--t¸mÄ alm-a-I-she BN-cn-¸m³ Xi-h®w sNc-am³ s]cp-amfpw {_mÒ-Wcpw IqSn \ncq-]n¨p Iev]n-¨p. hÅp-h-tim-\m-Xncn cmPm-hn\p Xncp-\m-hmb aW-¸p-dhpw Iev]n-¨p-sIm-Sp-¯p. hf-c-\mSpw sImSp¯p. aäpw]e Ae-¦m-chpw Iev]n¨p sImSp¯p (]n)s¶ Bd-t§m«p kzcq-]-sa¶pw Iev]n¨p. B kzcq]w c£n-¸m³ sNmh-cw-Iq-änÂ Xncp-am-\m-¦p-¶¯p `K-h-Xnsb Xs¶ Øm\ ]c-sZ-h-X-bmbn Iev]n¨p. Xncp-\m-hmb aW-¸p-d¯p \n¶p alm-a-I-she \S-¯p-hm³ hÅp-h-tim-\m-Xncn cmPm-hn-s\-i-ev]n¨p.
AXn\p c£bpw in£bpw Iev]n-¨p. c£-sIme kzcq-]-sa¶v Iev]n-¨p. Ae-¦mcw s]cp-¼-S¸p kzcq]w F¶pw Iev]n-¨p.]Xn-t\gp \m«n-epÅ P\-¯n¶p Ae-¦m-c-am-sbmcp alm-a-I-she BN-cn¨p \S-¯p-hm³ sNmh-cw-Iq-änÂ hÅp-h-tim-\mXncn cmPmhns\bpw Iev]n-¨p.]ns¶ Hmtcm {]`p-i-·m-scbpw Iev]n-¨p. AhÀ Hmtcm sZi¯p Ccp¯n hmgn-ibpw sNbvXp ....''

asked him, not to disturb Valluvakonatiri in his war and conquest. Moreover, Cherman Perumal had given shield to Valluvakonatiri and asked him to use it as a protection against the sword of Punthura Konatiri.[66]

The *Sthalapuranam* equipped us to learn that, the capital of Valluvakonatiri (Vellattiri) of Valluvanad Raja was Valluvanagaram called Angadipuram. It is 3 km west of Perintalmanna. Kakkuth Nair, who was the commander-in-chief of the Valluvanad Raja, lived near Perintalmanna. It is under Kakkuth Nair's leadership that *Attakalams* were largely organised during the months of *Kumbham-Meenam* (February - March). Such *Attakalams* were also organised even during the Onam seasons. People from distant places

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66 *Ibid.* p. 42.
"".......................... AXpl-s¸mÄ hÅp-h-sim-\m-Xncn cmPmhp tNc-am³s]-cp-am-tfm-Sp-WÀ¯n¨p sh«n Pbn-¨p-sImÄI F¶n-«tÃm hmÄsIm-Sp-¯Xp F\n F\n-simcp c£ lev]n-i-W-sa-¶p-WÀ¯n-¨-Xnsâ sijw tNc-am³s]-cp-am-fm-Is« XSp-¯p-\n-¶p-sImÄI F¶p lev]n¨p. hÅp-h-sim-\m-Xncn cmPm-hn\p]en-ibpw (]-cn-N) sImSp¯p sh«n Pbn-¸m-\m-bn«p hmfp Ip¶-estim-\m-Xncn cmPm-hn\pw sImSp-¯p. XSp¯p c£n-¸n-\m-bn«p]cnN hÅp-h-sim\m-Xncn cmPm-hn¶pw sImSp-¯p. AXnsâ sijw tNc-am³s]cp-amfpw {_mÒ-Wcpw aäp]e {]`p-i-·mcpw IqSnb k`-bn-¦¶p Ip¶-e-tim-\m-Xncn cmPmhv hmsf-Sp¯p XSp¯p sImÄI F¶p]dªp. hÅp-h-tim-\m-Xncn cmPm-hnsâ]cn-Nip aq¶p sh«p-sIm-Sp¯p. AXp-I--t¸mÄ FÃm-hcpw hfsc _lp-am-\n-¨p.''

also reached here for witnessing the *Perittallu* of these *Attakalams*. In the later days this place came to be called as *Perutalmanna* in commemoration of the event. (The Soil-'Manna' where the *Peruntallu* organised). It became Perintalmanna in British records.[67] Perintalmanna remained under Valluvanad Taluk till Perintalmanna Taluk was formed.

The *Chaver* song, *Chengazhinambiyar pattu* contains reference to the seeking of the grace of Pazhayannur *Bhgavati*, which may indicate the connection of Valluvanad with Pazhayannur (Appendix XII - Two *Chaver* songs). In the same way, the existence of a hill by name *Vellattiri mala* (See Map. No. 11) at Vandazhi also may suggest its connection with Vellattiri (Valluvanad).

Inscriptions are generally considered as the most authentic source of information. References to Valluvanad are found in certain inscriptions of early medieval period. The famous Jewish Copper Plate grant of 999-1000 A.D. of Bhaskara Ravi

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67 Sthalapuranam by Melattur Radhakrishnan published in Mathrubhumi daily20-02-2007, p.11. Column-2.

speaks of Irayaran Chathan of Valluvanad as one of the witnesses to the document.[68] A member of this chiefly family named Vellan Kumaran distinguished himself in the battle of Takkolam.[69] (A.D. 949) fighting it on the C°la side on behalf of the Ceras. Incidently it was this Vellan Kumaran who became famous as ascetic Caturi¸¸ana Pandita and got attached to the *matha* of Tiruvo¤¤yur.[70] Valluvanad is designed as Vallabharashtra in Tiruvo¤¤yur Inscription of A.D. 959 and the chief of it as Rajesekhara.[71]

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68 Cochin Plates of Bhaskara Ravivarman, *Epigraphia Indica*, Vol. III, pp.66-69.

69 *E.I.* Vol. III, p. 68, n.46.

70 'Tiruvo¤¤iyur Inscription (AD. 959) of Caturanana Pandita'. *E.I.* Vol XXVII pp. 292-303. No. 47..

71 *Loc. cit*.
Naryanan M.G.S. *Political & Social conditions of Kerala under the Kulasekhara empire.* C. 800-1124 A.D. Ph.D Thesis University of Kerala, Trivandrum 1972, Chap. on divisions of the kingdom.
Idem, *Perumals of Kerala,* Calicut, 1996. pp. 97-98
Raghava Varier, Rajan Gurukkal, *Keralacharithram*, Vallathol Vidyapeedam, Sukapuram, Edappal, 1991, p. 174.
Kesavan Veluthat, *The Political structure of Early Medieval, South India,*Orient Longman, New Delhi.1993, p.118.
P.J. Cherian (ed) *Perspectives on Kerala History. The 2nd millenium* Kerala State Gazetteer, Vol. II, Part II, Kerala Gazetteers,

Certain stone inscriptions of the 10th and the 11th centuries of the Cera period from Cokiram temple show references to *Valluvar*, *Rayira* etc. *Cokirattu Urirum iriyacekrarina iriyiravaru* ...."[72]. *Cokirattu Parataiyirum ilaiyivarum K°yil iriyac®karariyina valluvarum k£ticceyta Kaccamivatu*."[73] Valluvanadutayavar was present at the time of the transfer of those lands of Tavanur to the temple of Sukapuram. Certain rules and regulations were introduced at the transfer of lands and it is stated that those who disobey these rules and regulations would be punished.[74] The inscription recovered from Cokiram also speaks of Perumpilavu as the *Kizhitu*

Government of Kerala, 1999. p.59.

72 Stone Inscriptions of Cokiram, Dakshinamurti temple at Sukapuram, Edappal.
S.I.I, Vol.5, pp.53-54, No. 772-775.
A.R. No. 208-211 of 1895.
M.G.S. Narayanan, *Index to Cera Inscriptions*, Companion volume of the Ph.D. thesis, *Political and Social conditions of Kerala under the Kulasekhara empire C.800-1124AD*, University of Kerala, Trivandrum, 1972.
M.R. Raghava Varier, Rajan Gurukkal, *Kerala Charithram*, Vallathol Vidyapeedam, Sukapuram, p.174.

73 *Loc. cit*.

74 *S.I.I*. No. 772.

Iravi Devi Amma.[75] This helps us to understand that Valluvanad had some connection with Perumpilavu.

The Painkannur Inscription, near Valancherry speaks of:

Paikannurpparutaiyirumu (rirum) atikal iriyac®kararum k£ticceyata kaccamivatu"[76]

Itayur Inscription of Pukottur also speaks of *Valluvar*. *Pukk°tt£r pparataiyarum £rpattirum anrila Koyilum potuvilum valluvarum k£ta avirotattir ceyta karyamivatu*.[77]

The body of Arun£¤¤uvar (The 600) of Valluvanad finds mention in an undated C®ra inscription of the 10th century A.D. from Irinjalakkuda which reveals the strength and status of Valluvanad. *Iccerikkal valluvanattu arun£¤¤uvarkkum kival*"[78] According to M.G.S.

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75 *Loc. cit*.

76 Paikannur Inscription, near Valancherry, Malappuram Dt. Kerala State.
M.G. S. Narayanan, *op. cit.*
M.R. Raghava Varier, Rajan Gurukkal, *op. cit.*

77 Itayar Inscription of Pukottur
M.G. S. Narayanan, *Ibid.*
M.R. Raghava Varier, Rajan Gurukkal, *Ibid.* p.174.

78 M.G. S. Narayanan, *Ibid.*

Narayanan, this inscription shows the southern extension of Valluvanad into the neighbourhood of Makotai.[79]

References to Valluvanad are also found in the Huzur Office Plates[80]. But this Valluvanad seems to be a division of Rajaraja- Tennadu. After the conquest of the Pandya and Chera countries by the Chola king Rajaraja I, Valluvanad came to be a division of Rajaraja-Tennadu. Rajaraja-Tennadu was probably meant the Pandya and Kerala regions, which were situated at the south of the Chola territory acquired by Rajaraja I by conquest. Valluvanad, which came under the division of Rajaraja Tennadu, is not included in the present study.

The above mentioned inscriptions help us to learn the existence of Valluvanad during the 10th and the 11th centuries as a strong power. Perhaps, it may indicate the fact that the principality might have flourished even prior to this date. It might have flourished as an administrative division of

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79 Idem, *Perumals of Kerala*, Calicut 1996, pp.97-98.

80 *T.A.S*. Vol.1, p.19.

T.A.S. Vol.1, p.42.

the Cera kingdom during the age of the Ceras of Mahodayapuram and remained as an independent one after the disintegration of Ceras of Mahodayapuram. Prior to the Ceras of Mahodayapuram, it might have been an area of much potentiality with its rich paddy field, parambu lands, hill slopes etc. suited for human habitation. Thus it might have been converted to a cluster of agrarian settlements. It appears as an area with large number of Nambudiri settlments. It is found that, the two early Brahmin centres like Sukapuram and Panniyur existed in the territory of Valluvanad. Non-Brahmana classes also existed here. The richness of the territory might have attracted the people to settle here. Thus during the Ceras of Mahodayapuram it might have been an area of their agrarian hinterland.

The site observations of the different parts of the area revealed the existence of huge megalithic monuments of different categories. It largely throws light on the early inhabitants and settlements of the area. It also sheds light on the different types of occupations followed by the

contemporary people. It includes pottery work, masonry work, iron smithy, ornament workers, bead workers etc. Moreover, most probably they contain the remains of the opulent local chiefs or in other words, they indicate that, these are the tombs of persons of wealth and consideration. Till the middle of the 20th century it was contented that ecologically and minerally Kerala was not suitable for the activities of early man. Apart from granites, there is no adequate raw material available in the region for supporting a palaeolithic or neolithic culture.[81] The quartz which is sometimes used for the middle and late Stone Age occurrence in northern part of Kerala give scope for further archaeological explorations in Kerala.[82] The stray discovery of Stone Age tools from Palakkad district has placed Kerala on the pre-historic map of India.[83] Tools belonging to the

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81 T. Sathyamurti, *The Iron Age in Kerala*, A report on the Mangadu Excavation, Dept. of Archaeology, Govt. of Kerala, Thiruvananthapuram, 1992, p.1.

82 *Loc. cit*.

83 *Loc. cit*.
P. Rajendran, *Pre-historic culture and environment*, Delhi, 1989.
IAR- 1968-69, 1969-70, 1970-71, 1973-74, 1975-76, 1978-79, 1979-80, 1982-83 published by ASI, Govt. of

middle and lower Palaeolithic stage (50,000 B.C.) were located in the river valleys of the Malampuzha and Kanhirapuzha both being the tributaries of river Bharatapuzha.[84] The exploration in the Ponnani valley between Palakkad and Shoranur also yielded a microlithic industry on quartz, rock crystal and chert.[85] The primitive tribes who used these stone implements were food gatherers moving from one place to another in search of food. Significantly a few tribes like Kadars, Uralis, Malapandarams still exist who are dependent on hunting, fishing etc, as they did in neolithic times.[86] Most of the polished neolithic stone celts discovered in different parts of Kerala are from the river valleys. It is also interesting to note that such neolithic tools (polished celts) as are reported in the past, have been found either in situ from the rock-cut

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India, New Delhi , 1979, p.18.

84 *Loc. cit*.
Sarkar. H., *Monuments of Kerala*, New Deli, 1978, p.12.

85 Sarkar H, *op. cit.,* p.12.
T. Sathyamurthy, *op. cit.,* p.1.

86 T. Sathyamurthy, *Ibid.,*
L.A. Krishna Iyer, *Kerala Megaliths and their burials*, Madras, 1967, p.43.

megalithic tombs or have been washed out of such rifted tombs and have found their way to the lower streams.[87]

The neolithic transformation is the stage of man's struggle for existence for utilising biological, botanical, environmental, zoological materials to lead a sedentary life. It is the stage where he had selected the right type of raw material for his tools. In the absence of geological materials, other available materials like bones were used as tools at Burzahom near Srinagar in Kashmir. Hence, the lack of geological material alone cannot lead to a conclusion that neolithic phase of civilization was absent in Kerala.[88] At the same time, Kerala is a region well known for its thick forests. The medieval *Manipravalam* texts like *Unnunilisandesam* of the 14th century A.D. contain adequate references to forests. For clearing thick forests strong implements are needed. Introduction of iron implements helped

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87 T. Sathyamurthy, *Ibid*.
Soundara Rajan. K.V., *Glimpses of Indian Culture* , Delhi, 1980, p.244.

88 T. Sathyamurthy, *op. cit.*.

them to clear the thick forests and to bring those lands under cultivation.

The archaeological fieldwork done so far in Kerala is mostly sporadic and most of them were accidental findings. It was from 1940 onwards archaeologists started a systematic survey and that too remained with the excavation of few megalithic monuments.[89]

A uniformity of cultural activities between Kerala and the neighbouring areas of Karnataka and Tamil Nadu was achieved for the first time with the advent of Iron Age. The earliest vestiges of Kerala which constitute a systematic examination is the Megalithic remains. The iron objects found in the megaliths are mostly agricultural implements like blades, wedges and cutting knife. That enabled us to understand that the megalithic folks were mainly agricultural people. The quite probable and acceptable date of megalithic culture in South is C.1000 B.C. The large scale discovery of Megalithic remains from these regions help us to trace back the evidences

89 *Loc. cit*.

of the human occupation of the area of this period also. The recovery of stone age remains from the banks of river Bharathapuzha helps us to trace back the evidences of human influences of this area to the Stone Age period.

From the survey, we can trace different levels of human habitation in the area under study. The palaeolithic artefacts are collected from the area like Nilambur. The Nilambur collection comprises palaeolitithic tools made in water worn quartz pebbles. They include choppers, chopping tools, awls, points, scrapers, flakes, cores and stone strikers.[90] The Mesolithic artefacts are recovered from Palakkad and Malappuram districts.[91] The large-scale discovery of the widely spread

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90 P. Rajendran 'Flake-scars and stone-stricker's *Bullettin of Deccan College Research Institute*, Vol.37, pp.124-7 (1977-78).

91 Idem, 'The Mesolithic Industries of North Kerala', *Recent Advances in Indo-Pacific Pre-history*, Proceedings of the international symposium held at Poona, December 19-21, 1978.
Idem, Lower and Middle Stone Age tools from Palghat District (Kerala) *Current Science*, 44 (4) pp.125-26.
Idem, 'The Pre-history of Kerala', *Journal of Kerala Studies* 4 (4): 1977a, pp.497-502.
Idem, Lower Palaeolithic evidences from north Kerala, *Archaeological Studies*, 1977b 2:122.

Megalithic remains is another notable stage which throws light on the early human dwellings of the area. The association of iron implements and agricultural tools from these sites helps us to relate it with iron using people and the expansion of agriculture. The expansion of agriculture resulted in the emergence of a number of settlements. Iron, a hard metal, enabled the early men to clear the thick forests and bring those lands under cultivation. The areas cleared in this way for agricultural expansion and occupied by human settlements on a large scale may be the nadus as distinct from the *kadus* (forest). According to K.N. Ganesh, the *Nadus* (productive region) existed adjacent with *kadus* (resource region) in Kerala. Geographically the *nadu* and *kadu* had no separate entities in Kerala and there were intermingled.[92] He also added, it appears difficult to render a clear cut boundary to each *nadu* but can provide certain descriptive details of each *nadu* on the basis of the available sources.[93]

92 K.N. Ganesh, *Keralathinte Innalekal*, Trivandrum, 1997, p.34.

93 Idem, Historical Geograpy of Malabar Early Settlements to the emergence of

According to Y. Subbarayalu, the term *nadu* depicts an agrarian unit that initially developed in fertile river valleys and that promoted paddy agriculture. It is a grouping of agrarian settlements. It is influenced by natural factors like slopes, soil, water resources.[94]

The set of shrines commonly known in local parlance as *kavu*-s are also seen widely spread in the study area. The peculiarity of these *kavu*-s is that they do not have a real shrine, but are preserved to maintain sacred character. These ancient *kavu*-s have no structural temples of later types, but they have a space to offer worship. During the previous days worship is offered by just simply placing a stone of undressed type under a tree. Sometimes, they are seen inside the heavy outgrowth of ancient trees. There are no priests in the *kavu*. All castes and communities of the nearby places have certain rights in the *kavu*. It is interesting to note that all

Nadus- A Preliminary Note, Paper presented in the SAP Seminar.

94 Y. Subbarayalu, *The Political Geography of the Cola Country,* Madras 1973, p.33.

families have their own deity, worship is also offered to dead ancestors, trees, serpents, witchcraft etc. Here a rude and archaic form of worship is offered, and it may be considered as a harbinger of *kavu*.

All these together with different types of megalithic remains like Cists, Dolmens, Rock-cut caves and so on. Sufficiently throw light on the human influences and habitations. It sheds light on the different types of occupations followed by the contemporary people. The site survey sufficiently throws light on the factor that the erstwhile area of Valluvanad is replete with largest remains of megalithic sites. The tribals seen at Attapadi, Nilambur, Mannarghat etc. also show the early settlements of the area.

Another source of evidence which throws light on the area of the present study is the remnants of the traders of different groups. Remnants of different routes connecting the *Angi·is* and *Cantas* are largely seen in the area under study. The route extending from Palakkad, running across north-east, connects the area with the medieval

town Calicut. Another route running towards west connects the area of Palakkad with the Ponnani port city. Still another route running towards south-west connects the area with Kodungallur. It is also interesting to note the existence of large number of *angi·is* and *cantas* on these routes (see urban geography). Among the routes mentioned above, the route running to Kodungallur appears far more important, as Kodungallur was a centre of trade in the earlier period. Moreover, it remained as the capital town for long period. Routes connecting Coimbatore, Salem, Madurai etc, are also seen. The field interview enabled us to understand the route which was used by the tobacco smugglers from Coimbatore regions through Kalladikode and Attappadi via. On the way to Vellikkode near Mundur, we can see the idol of the Jain *Tirthankara* Abhinandan.[95] The tobacco smugglers never used the Palakkad pass. They always followed the above mentioend *Nattupatta*. Still, we can trace the routes running

[95] Field work of the site
Interview with Bhaskara Guptan- the author of Desayanam.
Also see Bhaskara Guptan- *Desayanam*, p.89.

towards Mysore regions via., Perintalmanna, Nilambur etc. During the later periods these routes might have been used by pilgrims, invaders and traders. The remnants of Jain faith are largely seen in the area under study.

Jainmadu,[96] Manikapattanam,[97] Muttupattanam,[98] the Jain centre at Alathur, Kattilmadam,[99] Jainbasti at Koottakadavu etc. are some of the important Jain centres of the area under study.

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96 A medieval Jain monument, located about 3 km from Palakkad town. Believed to be more than 1500 years old, this majestic weathered structure still retains an aura of mysticism. Historical evidence confirms that two brothers Ijjana Shetty, Payappa Shetty, diamond traders from a village called Kalhalli in Mysore, created this remarkable place of worship. The presiding diety is Chandraprabha, the 8th Thirthankara along with various other deities of the Jain faith. 24 huge wells were built around the temple premises. These wells are constructed in commemoration of the 24 Thirthankaras. It was believed that around 400 Jain families colonised this area. It is said the attack of Tipu Sultan caused the families to move away from here to Wynad. It is also learnt that, this temple was ruthlessly plundered and most of the huge granite slabs of the enormous wall that encompassed the temple were taken away to erect the historical fort of Palakkad.
Interview with Vasanta Kumari who lives here. She claims to be the descendant of Ijjana Shetty. She told it was her father Jinaraja Das looked after the temple till his death.

97 &98 It is learnt that, Jainamadu is known as Manikkappattanam and Muttupattanam since this place was purchased by the merchants with diamond (Manikam) and Pearl (Muttu). Still another version is that, Muttupattanam and Manikkappattanam are the two important Jaina centres of Palakkad. Manikkappattanam is Jainamedu and Muttuppattanam is at Chathapuram Gramam, in between Periyapalam

The Brahmin settlements may be treated as the next stage of change. It is suggested that, in Kerala, most of the Brahmin settlements had developed in the fertile river valleys.[100] It is notable that almost all Brahmin centres had developed in the productive regions. They stood as the managerial groups. This introduced distinction in the society as one group involving in manual labour and the other group in managerial ones. They claimed their superiority on account of their increased knowledge of weather and nature. With that they could easily predict the season. The knowledge of season is very much needed for agricultural activities. We can trace the famous Brahmin settlements like Sukapuram, Panniyur in the area under study.

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and Kalppatti junction and very near to Puthiyapalam. There is a striking board, bearing Prasad Tution Centre, Muttuppattanam, Chathapuram Gramam. There is a Balikkallu also.
Field work of the area
Interview with Balagangadharan Master, Karthik, Kongad.

98 As cited above. (F. N. 97 & 98)

99 Seen on the roadside of N.H. in between Pattambi and Koottanad.

100 Kesavan Veluthat, *Brahmin Settlements in Kerala,* Calicut University 1978, pp.21- 31.

During the Cera period, this area might have risen as an important locality due to its agricultural potentiality and thus incorporated within the state structure of the Ceras of Mahodayapuram. The famous Jewish Copper Plate grant of 999-1000 of Bhaskara Ravi speaks of Irayaran Cattan of Valluvanad as an important witness to the document.[101]

By the 11th century A.D. we see that there is a decline in the power of the Ceras of Mahodayapuram. By the same time, it is also interesting to note that, the local chiefs like Valluvanad began assuming greater power.

It continued upto the first half of the 13th century A.D. The Valluvanad Rajas enjoyed a high position among their counterparts till the closing years of the 13th century A.D.

The field observations, interviews and the available scattered source materials enable us to understand that the territory of Valluvanad comprises the territory lying to the northern side

[101] See F.N.68.

of river Bharathapuzha, but it excluded the region lying to the extreme west and east. In the extreme west, we can trace different small principalities like Vettatunad, Nedunganad, Parappanad, Sheranad, Tirumanassery, Talappally etc. and on the east the Venganadu (Kollengode) and Tarur Swarupam (Palakkad Raja) (Nedumpurayur *nadu*). It is also learnt that Vellattiri had sovereign power over these small principalities prior to the rise of the Zamorins of Calicut.[102] It is also learnt from the field interviews that Valluvakonatiri was popular among his brother rulers and was esteemed by all of them. In this background it can also be assumed that, it was with the support and co-operation of all the

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102 Interview- Nalini Bai, Relative of Kollemkode Raja, Kollemkode Kesavan Nair, the Servant of Venugopala Raja of Kollemkode. There is a place called Valluvakundu. It is in Elavancheri Panchayat. It is also said, Tirumannamkunnu Devi was consecrated at Kollengode Palace. But after the attack of Zamorin of Calicut, they became the *Samantas* of Zamorin. It is also said, the Ariyittivazhcha of the Rajas of Kollemkode conducted only with the consent of Zamorin. Further, it is also said, Zamorin invited Venganattu Nambidi to the Mamankam festival.

other rulers that the Valluvakonatiri could successfully conduct the *Mamankam* festival. It is believed that this right of protectorate of *Mamankam* delved upon the Valluvanad Raja, when the last Perumal divided his empire among his tributaries.[103] The Valluvanad Rajas enjoyed a high position among their counterparts till the 13th century A.D.[104]

This background may also equip us to assume that Valluvakonatiri might have exercised strong influences over the Palakkad pass and the harbour port of Ponnani till the 13th century A.D. Thus the power of Valluvanad rests mainly upon the fertile river valleys which are suited for paddy agriculture and other cash crops on one side and the power of influences over the Palakkad pass and Ponnani port on the other side.

The four important branches of Vellattiri are Kadannamanna, Mankada, Ayiranazhi and Aripra. The senior most male member of these four kovilakams became the Valluvakonatiri. The oders

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103 *Keralolpatti*, see F.N. 64.

104 Field interview.

of the suboridnate *sthanams* of the royal members according to seniority are *Valluvakkonatiri* (the ruling raja), *Vellalpad, Thacharlpad, Edathralpad* and *Kolathur Tampuran*.[105]

The metropolis of Valluvanad is Kuruva near Angadipuram. Their title *Kuruva Koyil* indicates their relation with Kuruva.[106] Moreover, it is also learnt that, after the *Ariyittuvazhcha* (introduced only during the later period), Vellattiri followed the customary rites of visiting 'Kuruva Kovilakam'.[107] These factors enable us to assume Kuruva as the metropolis of Valluvanad.

The core regions of Valluvanad comprises Angadipuram and Tirunavaya. Both appear as the centre of commerce and centre of religious faith.

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105 Interview with the members of royal family of Valluvakkonatiri

106 &107 Interview with Parameswaran Namboothiripad and Vasudevan Namboothiripad of Pataikara Mana, Perinthalmanna; Savithri Tampurati, Sister of Ravi Varma, Aripra Kovilakam; Marthanda Varma, brother of Ravi Varma, Aripra Kovilakam; A.C. Surendra Raja, Ayiranazhi Kovilakam; K.C. Radha, Kadannamanna Kovilakam; M.C. Savithri, Mankada Kovilakam.

107 As cited above (F.N. 106 & 107).

Those distant regions like Kalikavu,[108] Vaniyambalam, Nilagiri, Kunda regions, Pandallur, Attapadi, Kalladikode, Mannarghat, Tachampara, Kongad, Mundur, Ottappalam, Vallapuzha, Muthuthala, Kodumunda, Konderattu, Kulamukku, Kariyannur, Poyilam, Ponnani, Talappalli, Perumpilavu, Parappanad, Beypore, all comprise the peripheral regions of Valluvanad.

It is also gathered that, the border chieftains of Valluvanad Raja are of: Chondath, Ankarathu,

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108 The document of property of A.C.V. Raja, Makarapuram, Malappuram (Retired from Vadakkekara Secondary School, 1988) issued 1908 indicates Kalikavu belonged to Valluvanad.
Document 1908 Govt. of Madras , copy stamp.
hÅph\mSp Xmeqiv Ipdph Awi-¯nÂ Ipd-h-bnÂ tImhn-e-I¯v
cmP-cm-P-am-\y-cm-P{io hf-fp-h-\m-«p-Issc hÃ` hen-b-
cmPm AhÀIÄ Xn«v. ta¸Sn Xmeqiv IS-¶-a® Awiw shÅn-e-tZ-
i¯ hÅp-h-\m-«p-Sb Bbnc\mgn tImhn-e-I¯v thZ-]p-cm-«n-bmb
tImhnÂip-cpanIÄ F¶ \ma-t[-b-amb henb X¼m«n (X-¼p-
cm-«n) Ip Imcyw \½psS ØmhI tNcn-iÂ P·w Imfn-Imhv ae-
hm-chpw AXnÂtNÀ¶ ae-Ifpw hI-Ifpw]d-¼p-Ifpw Xcn-ip-Ifpw
IqSn ap¼v \½psS Øm\¯v A¶p-m-bn-cp¶ Xos¸« henb A½m-
h³ AhÀIÄ]mim«v F¶p IqSn t]cp]d-bp¶ If-¯nÂsXm-Sn-bnÂ
tIi-h\v 4000 Ddp-¸n-Ibviv 1034 [\p 10-þmw \p ssIhiw]W-b-
ambn Bin-sim-Sp-ip-Ibpw B Ah-Im-is¯ IS-¶-a®p tIm-hn-e-I-
¯v Dm-bn-cp¶ henb X¼m-«niv 1034 aIcw 12-þm\p Xocp-
sIm-Sp-ip-Ibpw sNbvX hgniv \n¶n-cp-¶Xpw AX-Isf Hgn-¸n-
im³ \½psS ap³ Øm\nXmÀ (ap-¼s¯ hÅp-h-\m«p cmP) tImgn-
timSv k_v tImÀ«nÂ 1897 Â BZyw 32-þmw A¸oÂ _Ip-am-\-
s¸« a{Zmkv ssI tImÀ«nÂ 1899þ Â 222-þmw \¼-dp-I-fmbn
hyh-Im-c-s¸-Sp-Ibpw ....''.

Mannarkkad Nair, Edathara Nair, Kongad Nair,[109] Mannur Nair, Verkkottu Panikkar and Kolkkattu Panikkar.[110]

Usually, the natural factors like hills, rivers and so on render the boundary of a region. In the case of Valluvanad also, we can trace such natural factors as its boundary. The hills like Vellarimala,[111]the Nilagiri hills, kunda hills, Pandallur hills, Attappady hills, Kalladikode hills, Nelliyampathi hills, all appear as the eastern boundary of Valluvanad. To the west, it stretches very near the sea. River Chaliyar appears as the northern boundary and river Bharatapuzha and the *Vellatiri mala* as the southern boundary. The title 'Arangot udayavar' of Valluvanad Udayavar' may indicate, the owner of the regions which lie

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109 Kongad Nair- degraded from Mankada Kovilakam for drinking tender coconut from the wayside while they are travelling. Interview with Vasudevan Nambudiri of Pataikara Mana, Perintalmanna, Intreview with Azhvancherry Tamrakkal, Athavanad

110 Interview with Vasudevan Nambudiri, Pataikara Mana, Perintalmanna. Ariyittuvazhcha was also conducted for Edathara Nair, Kongad Nair, Mannur Nair, Kolkkattu Panikkar, Verkkottu Panikkar from Pataikara Mana.

111 Tri- junction of Eranad, South Wynad, Kozhikode Taluks.

on the other side of the river. A village of that name exists at Shoranur and Perintalmanna.

Valluvanad udayavars were also known by the title 'Rayiran Chathan'. The meaning of *Rayan* is Rajan[112] and *Chathan* is group of traders. So the title may indicate Rajan of trade groups. The region under study also appears prominent in trade as indicated by the different trade routes, cantas, angi·is, attanis, resting places etc.

The Raja of Valluvanad is also called by the titles Valluvar, Valluvan etc. The stone inscriptions of the 10th and the 11th centuries recovered from Cokiram temple at Sukapuram, near Edappal, Itayur Inscription of Pukottur etc. speak of Valluvar.[113] Valluvan is the name of the priest of the Paraya; a low caste sage.[114] Moreover, it is also interesting to note that, on the 11th day of the Pooram festival of Tirumandamkunnu *Bhagavati* temple,[115] the

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112 B.S. Sreekanteswaram, Sabda Taravali.

113 F.N. 72-77.

114 Gundert, *op. cit.,* p.835.

115 The festival lasts for 11 days from Makayiram star in Meenam (March, April). About a week before the commencement of the pooram festival, a folk danc

Vellattiri arrives in his ceremonial dress and with all royal retinue arrives on the Pooram ground to give audience to the headman of Pana Community. The headman holding the title "Malayankutty" reaches the place in a palanquin. It is learnt from the local people that this event is held to commemorate the services rendered by the Pana community to clear the thick forests of the area around Tirumandamkunnu for human habitation in the ancient period. To this service, the leader of the Pana community was also conferred the title Malayankutty by the Valluvanad Raja. Still another version is that, the earlier inhabitants of this area were the people like Pulayar, Kuruva, Villavar, Parayar, Panan. During the later period, these groups were commonly termed as Vallon to show their low origin. The meaning of the term valluvan/Vallon is a caste of slaves, ranking above the Vettuvar,[116].

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party of Pana community moves from door to door in the locality and announces the festival.

116 Sreekandeswaram G. Padmanabha Pillai *Sabda Taravali*, NBS, Kottayam, 29th Edition 2005 (1923), p.1538.

Vallon is also one of the titles of the Valluvanad Raja.

Still, Valluvanad Raja is also known by the title Vallabha.[117] The term Vallabhan has got different meaning in Gundert's Malayalam-English Dictionary. They are: (1) Powerful (2) Favourite (3) The Chief herdsman.[118] Vallodi was still another title of Valluvanad Raja. The meaning of Vallodi is a class of noblemen.[119]

These titles enable us to gather that Valluvanad Raja may be a representative of either of trade groups or of agriculturists of both traders and agriculturists. The title Valluvakonatiri may be derived from Valluva (tribe) Kon (ruler) and tiri (added for respect).

The boundary of Valluvanad Raja got totally disturbed with the annexation and expansion of the Zamorin of Calicut from the 13th century onwards. The Zamorin,[120] who had his original home at Nediyiruppu, near Kondotty, in the

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117 Valluvanattukara Vallabha Valiya Raja is the title of the Raja of Valluvanad in Modern documents.

118 Gundert, *op. cit.,* p.830.

119 *Ibid.,* p. 835.

interior of Eranad, wanted an outlet to the sea from his land-locked domain. For this, firstly he turned his eye towards the neighbouring territory, Polanad. The siege proved to be long and tedious. The conquest of Polanad by the beginning of the 12th century is aimed at acquiring the areas of economic importance and for the control of overseas trade. The sea trade in the port city of Calicut especially with Chinese and Arabs brought wealth and prosperity to the rulers of Nediyiruppu.[121] After the conquest of Polanad, the

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[120] The Jewish Copper Plates of Bhaskara Ravi Varma speaks of them as 'Eralnad utayavar'. By the beginning of the 11th century the Utayavar of Eralnad came to be known as the Nediyiruppu Swarupam. Throughout the medieval period, Calicut was known for the royal seat of the Zamorin. It was also known for a honest centre of trade and commerce. The Keralolpatti provided us stories in connection with the honesty of the rulers of Calicut. Foreign travellers accounts also discussed in detail about the freedom and security which they had enjoyed at Calicut.

[121] After the conquest of Polanad, the rulers of Nediyiruppu transferred their residence from Eranad to the newly conquered region. He founded a town called Vikramapuram with a Siva temple or Tali at its centre. The people called it Kolikkotu, the European form of which is Calicut. The term 'Kozhikode' is explained in different ways. According to the Keralolpatti tradition this area is called as Kozhikode so as to denote that this tract of land was so small and even a cock crowing could be heard all over the area. (Keralolpatti

rulers of Nediyiruppu changed their headquarters from Nediyiruppu to Calicut. With the help of these Arab traders Calicut developed into a major centre of sea trade resulting in the financial growth of the Zamorin of Calicut.

After the conquest of Calicut port city, Zamorin was inspired to turn towards Ponnani.[122] In the meantime, the Kur-matsaram of the two Nambutiri villages of Panniyur and Chovaram in

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Granthavari, (ed.) by M.R. Raghava Varier, pp.41-42, palmleaf 53, Puram-1) Visscher (Letters from Malabar, Letter III) and Gundert (A Malayalam-English Dictionary, p.320) take it to mean so much land as the sound of a cock crowing from its perch could be heard over. Mr. Throne (Book of Duarte Barbosa, Vol II. p.86, note) is inclined to think that Koli, the Vernacular for fowl, was some kind of totem. Sanskrit writers translate it into Kukkutakrotaram or hencoop. Still another view is that, Kozhikode is a corrupt form of Koyilkotta where koyil means palace and kotta means a fort. This port city was called as 'Kalikoot' by the Arabs, as 'Kulifo' by the Chinese and 'Calicut' by the Europeans. With the accession of Calicut the position os Nediyiruppyu Swarupam increased. Now the rulers came to be known as 'Swami Nambiyathiri Tirumulpad' or 'Swami Sri Tirumulpad'. In the course of time Swami Sri. Tirumulpad came to be called as 'Samuri' or Samuthiri. When the Europeans came to Kerala they called Samuthiri as Zamorin.

122 It is learnt that Shabandar Koya the Commissioner of the Calicut Port, was the brain behind the inspiration.

the Ponnani Taluk of Malabar district also reached their climax. The Raja of Tirumalachery, a Brahmin, was the head of the Panniyur Nambudiris. He appealed to the Zamorin for help and promised to cede Ponnani as a gift to this help. Thus he got the golden opportunity to acquire Ponnani. The Zamorin advanced by land and sea. The main army, commanded by him, approached Tirunavayi from the north. The Eralpad, proceeding by sea, occupied Ponnani and Tirumanasseri and attacked the Vellattiri from the west. The campaign was bitter and protracted; so much so that, the Zamorin disappointed of success, says the tradition, sought divine help by propitiating the tutelary deity of his own enemy. The Zamorin became the master of Tirunavayi and assumed the proud position of the Protector of the Mamankam. By the time Parappur, Beypore, Vettatt all turned to the side of Zamorin. Nedunganad was also incorporated without much difficulty by Zamorin. The chief events of the occupation of Nedungnad are still commemorated in the Eralpad's journey to Karimpuzha after his

Ariyittuvazhcha.[123] Malappuram[124] was entrusted to a member of the Varakkal Paranambi's[125] family, with the title of Malappuram Paranambhi. There is also a place by name Valluvambram, whcih seems to signify the boundary of Valluvanad.[126] Nilambur was placed under Taccharakkavu Eralan, Vellappunattukara under Tarakkal Eroma Menon, the commander of Chunangad, and Manjeri under the Karanavappad.

In the west, the war was bitter, for it was marked by treachery and crime. Karuvayur *Mussad*, the Brahmin minister and general of the Vellattiri, inveigled Tinayancheri *Elayatu*, the Brahmin minister and general of the Zamorin, into his house under the pretext of negotiating a marriage alliance between their families, and murdered him. Deeply incensed at this dastardly conduct, the Zamorin at once proceeded against the murderer. The Vellattiri there upon came to

123 A full account of this royal progress is given in Malayalam in "The Eralpad's Kottichelunellattu' by Vidwan Ettan Tampuran, whose Elunnellattu as Eralpad is vividly described in it with many interesting details.

124 The high road to the capital of Vellattiri.

125 One of the important Sthanis of Zamorin.

126 Field observation.

his minister's help. The defenders fought with desperate valour. For 12 years the campaign continued in its bloody hue. At last the Mussad was captured and put to death at Patapparamba and his lands known as Ten *Kalams* and Pandallur were occupied.[127] At Karakkad he was met by the Karakkattu Muttavan, a descendant of Karayku *mata* and ancestor of the present Kavalapara Nair. Tarakkal Varier, Eroma Menon, the Commander of Chunagad, joined him at Mulayankavu. Vakkata Nair submitted to him at Vengotri, while Veettikkattu Nair, who was also one of the commanders of the Palakkad Rajas with the title of Taruvayur Patanayar or Kannampra Nair, surrendered to him at Nellayi. Mampatakkattu *Patanayar*, known also as Kannanur *Patanayar* and Trikkatiri Nair, made his submission at Kakkattodu. Only at two places was there any resistance. At Kolakkad Kollattu Panikkar, a *Naduvazhi* under Vellattiri, tried to oppose the Eralpad's advance. But he was overpowered and was compelled to yield. Near Karimpuzha,

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127 K.V. Krishna Ayyar, The Zamorins of Calicut 1999 (1938) University of Calicut, pp.109 7 110.

Cherumans and Panas of *Kotta* who had settled there long ago did not submit at once. Admiring the loyalty of these poor folk to their master and unwilling to pollute his arms with the blood of such low-caste people, the Eralpad refrained from employing force against them; instead preferred to win their affection by gifts and presents.[128]

The Rajas of Talappalli also had to submit to the Zamorin. All that was left to Vellattiri were Attappady Valley, Mannarghat, and Perintalmanna.

These conquests are aimed mainly at acquiring the areas of economic importance and also for the control of the trade routes, which spread all over the hinterland. It also provides him an outlet to sea. Moreover, it also exposed him an easy access to the Palakkad Gap and thus to master the control of the artery of commerce and trade. These annexations and expansion of Zamorin reduced the might of Valluvanad to a great extent.

128 *Ibid.*, pp.112-113.

CHAPTER 4
CULTURAL GEOGRAPHY OF VALLUVANAD

Conventionally, the term culture is employed to denote the artistic and intellectual phases of human achievements. Art represents human creative skill. It is through art the early men expressed his ideas, before the inception of the use of language and writing. The remnants of the settlements of early men are found in almost all places of the region under study. Prior to the beginning of settlement, human movement from place to place can also be found from the artefacts scattered over the area. The discovery of pre-historic implements like chopper-scraper-flake from Attappady, Mannarkkad, Cherakkalpadi, Kanjirapuzha, Malampuzha regions shows the human occupation of those regions during the pre-historic period. Moreover, these implements throw light on the way of life followed by the early men. The semi-nomadic life they led

amply proves the fact that they were proficient in making stone implements and weapons by which they lived a life of hunter-gatherer. The ancient cultures prior to the discovery of script, writing and language are usually denoted as pre-historic. The pre-historic cultures in Kerala comprise mainly the Palaeolithic, Mesolithic and Neolithic, which witnessed the wandering life of early men to its subsequent transition to a settled life and the starting of agriculture, animal husbandry and ceramic technology.

The Neolithic period witnessed a major social transformation, and it is termed as a Revolution by Gorden Childe.[1] "The first revolution that transformed human economy gave man control over his own food supply. Man began to plant, cultivate and improve by selection edible grasses, roots, and trees. And he succeeded in taming and firmly attaching to his person certain species of animals in return for the fodder he was able to offer, the protection he could afford, and the

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1 Gorden Childe, *Man makes himself,* England 1961 (1936), p.59.

forethought he could exercise".[2] The Neolithic people had used well shaped and well ground tools of smooth surfaces, they had invented agriculture, domesticated animals, manufactured earthen pots, fabricated cloths and made use of fire for cooking. In many respects of culture the Neolithic age stands out totally distinct and far advanced from other Stone Ages. It is also possible to assume that, the earliest kin-based village settlements in Kerala had started from the Neolithic period.

The Iron Age is a pretty long period, covering over a millennium and a half, which would mean that the burial relics indicate the material milieu of a heterogeneous kind. These megalithic burial monuments are the predominant archaeological remains of the Iron Age culture. It is called as megaliths from the practice of raising big stone monuments to the dead. But all burials of the age are not Megaliths. Many of them have no lithic association or the associated lithic remains, if any

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2 *Loc. cit.*

are not large enough to be called Megaliths.[3] Yet, generally the term Megalithic is seen widely accepted for this period. It appears that the megalithic tradition reached Kerala probably around the mid-first millennium B.C. and continued to be widely prevalent till the mid- first millennium A.D. i.e., for about ten centuries. The settlement sites could have provided a variety of evidences, in addition to stratigraphic data for separating periods of various cultural strands. The different types of megalithic burial monuments, especially the Rock-cut chambers are unique in their construction style. The finely chiselled out Rock-cut chambers, its transept pillars, flight of steps, vaults and arches and the other megalithic structures like Kudakkallu still stand as a best testimony to their artistic and architectural beauty. Megalithic remains supplied a lot of information about the contemporary arts, crafts, technology, structural activities, manufacture and exchanges. The discovery of

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3 Leshnik, *South Indian Megalithic Burials: The Pandukal Complex*, Weisbaden: Franz Steiner Verlag GmbH 1974, p.1.

Beads of Carnelian and glass objects from these burial sites indicate the possibilities of their contact with other regions. These objects have reached here through certain modes of exchange relations. These evidences throw light to the advanced stage of megalithic culture. Moreover, the highly polished Black and Red Ware (BRW) and the most delicate decorations on it sufficiently throw light on their technological advancement in the field. Potsherds with graffiti marks discovered from Rock-cut chambers are another notable variety. The Megalithic remains also represent their belief in life after death, hero worship and ancestral cult. The different types of burials such as urns, pits, cists, and dolmens*, kudakkallus, menhirs*, alignments, and rock-cut caves may express their cultural differences. It may also shed light on the differentiation in social status of the people of those days.

The more elaborate and multi-chambered Rock-cut cave, the fine, high quality ceramic types, ornaments made of gold, beads, and other precious items induce us to believe that these

burials belonged to the men of high social status. In the same way, the simple urn burials with a few artefacts discovered largely suggest that they might have belonged to the men of ordinary category. The differences in the burial practices depict the social differentiation. Above all, much labour forces are required for the construction of huge megalithic monuments. This collective labour force indicates the power enjoyed by the buried person.

The discovery of the megalithic remains of different types from the whole region under study enabled us to understand that the entire stretch of land is occupied by the people (see Map-4). The grave goods suggest that, during the period the people had taken to various means of subsistence such as hunting and gathering, shifting cultivation, animal husbandry, agriculture and crafts-production.

Ancestor worship, belief in life after death, Hero worship etc. are some of the dominant features revealed from the megalithic burial monuments. The concept of *Kuladaivam* or clan

deity might have originated from this primitive mode of the veneration of ancestors. Still, the practices of venerating the ancestors are seen widely prevalent in the regions of Valluvanad. The practice of installing the spirits of the departed ancestors nearby the dwelling places are largely visible in every families of these regions along with their local deities. *Kandakarnan, Kandamuthan, Danda Muthan, Marutaveeran, Muniyappan, Mundiyan, Kulavan, Chathan, Lokaparameswari,* etc. are popularly worshipped here. It is a common feature of Valluvanad that, these spirits were being worshipped by simply placing an unshaped, undressed and unhewn stone under a tree in the nearby dwelling places and also in the midst of common places near the paddy fields. These spirits were worshipped for the prosperity of agriculture. They were also worshipped for the prosperity and protection of cattle. Their close connection with agriculture and cattle wealth attests the involvement of people with agriculture.

Kandakarnan is believed to be a guardian spirit/*Paradevata* for protecting cattle and paddy fields.[4] It is also a pastoral deity. In most of the places an unshaped, undressed and unhewn stone is placed under a *Kallipila* tree as *Kandakarnan* on an elevated platform of square shape. But a place called Kannanur near Coyalmannam the image of *Kandakarnan* looks like a soldier. Here the image of *Kandakarnan* is shaped like a human being, having hair dress in a rectangular pattern. Both his hands are raised above the head, holding a sword like implement in both hands. His body is covered with a jacket and it looks like a cross belt. He also wears trousers. At Chithali near Coyalmannam, the image of *Kandakarnan* appears with certain differences in style. Here, the right hand of the image can only be seen kept raised above the head and having a sword in that hand. The left hand is kept down and has a *Curika* (a dagger, small sword) in that hand. The hair dress of this image is shaped in a conical

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4 Field work observation and Interview.
Also see Sreekanteswaram, *Sabda Taravali,* Sahitya Pravarthaka Co-operative Society Ltd. Kottayam, 29th edition 2005, p.750.

manner. This image has no trousers, but is not naked. The chest is seen covered with a cross belt from left shoulder to right belly. Everywhere the image of *Kandakarnan* appears in the midst of paddy fields on a slightly elevated platform of square shape. He is worshipped as the guardian deity or protector of the paddy fields.[5] References to *Biroba/Bhairav, Mhaskoba* and *Khandoba*- deities of forest and the pasture are found in Maharashtra and Karnataka.[6] We do not know whether the *Kandakarnan, Kandamuthan, Dandamuthan, Bhairavan* etc., are same as the forest and pasture deities of Karnataka and Maharashtra. But, all these deities are worshipped for the prosperity and protection of cattle and agriculture. An unhewn stone represented all these deities in the earlier period.

Kandamuthan is another *paradevata* worshipped by the local people of Valluvanad. Worship is offered to Kandamuthan for protecting cattles and paddy fields. An unshaped, undressed

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5 Field work study.

6 Giinther-Dietz Sontheimer, *Pastoral Deities in Western India,* OUP, Delhi, 1993, p.205.

and unhewn stone is simply placed on a slightly elevated platform of square shape. The image is placed under a *Kallipala* tree. It is also seen in the midst of paddy fields.

Dandamuthan is worshipped for preventing the spread of communicable diseases like small pox, chicken pox, measles, etc. An unshaped, undressed, and unhewn stone in the name of *Dandamuthan* is simply placed under a *Kallipala* tree on an elevated platform of square shape. *Dandamuthan* is also worshipped for protecting the cattle from diseases. The votive figure of cattle in stone and wood are placed as offerings in gratitude for the cure of animals are also seen in this elevated platform, near the unshaped stone of *Dandamuthan*.

Maruthaveeran is worshipped for giving protection to cattle. Cattle are essential for agriculture and their protection is important for the prosperity of agriculture. *Marutaveeran* is also worshipped for expelling the bad spirits and fits of small children. He is also represented in the unhewn stone and simply placed it under a

Kallipala tree on an elevated platform of square shape.

Mundiyan is another pastoral spirit popularly worshipped by the people of Valluvanad for protecting cattle and also for the prosperity of agriculture. *Kulavan* and *Chathan* are the other deities connected with the worship of *Mundiyan*. Usually, the names of *Chathan, Kulavan* and *Mundiyan* are remembered and called with a bawl for their grace. With the expansion of agriculture, cattle being the main component of agriculture were thought to be protected and preserved. A deity named *Mundiyan* is worshipped for the prosperity of the cattle. Usually, *pooja*-s to *Mundiyan* is offered at the entrance of the cowshed. *Mundiyan* is a forest deity said to afflict cattle and to be appeased by the killing of fowls and sheep.[7] *Mundiyan* is being offered the *pooja*-s at the time of dusk. *Mundiyan kavu*-s is also found widely spread in the regions of Valluvanad.

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7 Sreekanteswaram, *op. cit.,* p.1432,
Gundert, *Malayalam - English Dictionary* (Malayalam) Sahitya Pravarthaka Cooperative Society Ltd., Kottayam, p. 756.

Centres of *Mundiyan kavu*-s are largely seen in the Ottappalam and Mannur areas. Among them, the *Mundiyan kavu* of Vadakke *desam*, Kanjirampara and *Parayan Kadu* of Mannur are shapeless and unhewn images that represent *Mundiyan*. The *Mundiyan kavu* of Pampadi (Thrissur District) appears very old. Here an unhewn and shapeless stone is placed under a tree, which also looks very old. But at Paruthipully near Kottayi, Peringottukurrissi Panchayath (previously belonged to the Mankara Nairs of Valluvanad), the image of *Mundiyan* is represented in the shape of cattle. In this *Kavu* two votive figures of cattle in granite stone are placed under a tree on an elevated platform of square shape. The tree looks very old. As distinct from the above mentioned centres, here the shape of *Mundiyan* is represented in the form of cattle and the people of the area believe that, this *Mundiyan* is the protector of the cattle. The offerings to this *Mundiyan Kavu* is also votive images of cattle in granite stone, wood and kiln-burnt clay in gratitude to the prosperity and

curing of diseases of the cattle. Annual festival called Vela is celebrated in the month of *Medam* (April) with much gaiety. Decorated effigy of *Kila* (cattle) and *Kutira* (horse) are brought from different *Tattakam*-s. The people of the early period strongly believed that the *Kalavela* would bring prosperity and protection to agriculture and cattle. This *Mundiyan Kavu* is found situated in the midst of paddy fields. *Mundiyan pattu* is also being conducted in Valluvanad.[8] Remnants of the urn burials are also said to have been found from the nearby *parambus*.

Another great centre for cattle worship is seen at *Malayapoti* in Chitali near Coyalmannam. It is situated on the top of a hill surrounded with forest on the one side and vast, fertile and rich paddy fields on the other. The top of the hill is mostly covered with granite rock. Amidst surface under a huge and old tamarind tree, an unshaped, undressed and unhewn stone is seen installed

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[8] Field work study,
Also see Vishnu Namboodiri, *Keralathinte Tanathu Kalakal Kothammuri*, State Institute of Languages, Thiruvananthapuram, 1985, p.9.

facing eastward. This deity is treated as the protector and preserver of cattle. Even today believers from different parts reached here with votive images of cattle as a gratitude for the prosperity and protection of their cattle. This type of votive images in granite, kiln- burnt clay and wood are found in heap under a neem tree, just behind the tamarind tree, on an elevated platform, where images like cattle, *Naga*-s, lion, figures of human beings, lamps in granite pieces, etc. are also seen. Models of wooden cradle, houses etc., are also seen hanging on a neem tree which might be a modern addition. It seems customary that the farmers of the nearby and distant regions visit the place with their offerings after the harvest. They offered *pooja*-s after killing sheep and fowl. Offering of the blood of fowl and sheep are considered as the most important for propitiating *Malayapoti.* After that, *pooja*-s are also offered by cooking rice and meat.

The fieldwork observations of Vilayur, a remote village in Valluvanad on the banks of river Kuntipuzha (situated on the north western side of

Palakkad Dt.) throws light on a peculiar custom and tradition for a rich yield and also to save it from the wild animals. They consecrate the small images of cattle made out of clay as oblations.[9] The images of animals made in clay are recovered from the northern hill of Kottaparambu in Pulin*kavu* of Elamkulam panchayat near Perinthalmanna.[10] The archaeologists of Thrissur circle visited the site and according to their preliminary observations, they expressed that, these materials belonged to 1000-1500 years prior to Christ. According to them, these materials belonged to the Megalithic phase of culture.[11]

Muni/Muniyappan, the titanic deity often believed to have been traversing along the paddy fields at night guard the fields. It is also strongly believed that, the way through which *Muni* passes should not be obstructed either by constructing

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9 Field work interview at Vilayur, Ottappalam Taluk of Palakkad Dt. Also see, *Grama Panchayat Vikasana Rekhakal*, Vol.99, 'Vilayur Panchayat', Planning Board, Kerala state, 1997.

10 Malayala Manorama, The National Daily, p.17, 02-09-2005.

11 *Loc. cit*.

hedges or any other edifices. The images representing *Muni* is seen in unshaped, undressed and unhewned ones. The local people described *Muni* as the protector of agricultural fields.[12] The place where he is installed is called as *Munikodam*. Such *Munikodams* are seen near the paddy fields. These images of stone are placed under a tree on a slightly elevated platform of square shape. It can be seen in the midst of paddy fields. A similar type of worship is seen at Kachinikkad in Makkaraparambu, Perintalmanna. Here *Muthan* is worshipped as the protector of the agricultural village of Kachinikkadu. The famous Kachinikkadu *Muthan* Vela throws light on its age old cultural activities.[13]

Bhairavan is worshipped as the protector or guardian of village. *Bhairavan* is a guardian spirit of villages. At Kariyankod near Kottayi, *Bhairavan* is represented in the form of a Puppy in wood and mud. The images of dogs in kiln burnt clay are

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12 Field work interview.

13 Field work interview
Panchayat Vijnaneeyam, "Makkaraparambu", Mankada Block, Vol. 117.

largely recovered from Vilayur. This pastoral god is later taken over by other groups. During the later years he was adorned as the protector of the temples. This pastoral deity is also worshipped in Kalari as its protector. The warriors of Valluvanad worshipped *Bhairavan* as the protector of their *Kalari*.[14] *Neela Bhattari* is also worshipped in the *Kalari* of the warriors of Valluvanad. The worship of *Neela Bhattari* is also prevalent in the *Kalari* of Valluvanad.[15]

Belief in *Karimkutty, Parakutty, Mookan Chathan, Kuttichathan, Parangodan,* ghost etc. are also strongly prevalent in the regions under study. They are worshipped for attaining certain extra-power in order to surpass the enemy. Local people strongly believed that, *Chathan seva* (worship of *chathan*) enabled them to achieve success in deeds as they thought.

This shows their belief in a certain power to ward off evil and thus attain prosperity and protection. Since the people had to toil till late in

14 Fieldwork Interview and survey.

15 Fieldwork Interview with Chandrathil family of Kuruva, Perinthalmanna.

the field which is far away from the dwelling place, they installed some images under a tree in the nearby working area or in an elevated place with the archaic belief and absolute surrender to that image for their protection as well as their prosperity of cultivation.

Above all, the serpent worship is very common and is seen in every nook and corner of Valluvanad. Every house compound has a *Sarpakavu*. The *Kavu*-s of serpents are called as *Veezhthan kavu* in the eastern part of Valluvanad and towards west they were called as *Sarpa kavu*/ *Pampin kavu*. Serpent worship/*Naga* worship is aimed at the prosperity of agriculture and cattle wealth. It is also aimed at removing certain major diseases like leprosy and skin diseases. It is one of the most ancient forms of worship prevalent in India. It is seen to have influenced and spread to Jainism, Buddhism, and even to Brahmanical religion. Termite mound is venerated, as the abode of Gods and it is not allowed to be destroyed. It is strongly believed that, the destruction of termite mound causes aetiology. It

is considered to be the protector of agricultural fields and cattle. Snakes are also considered to be the protector of the earth.

Later, the ceremonies like *Pulluvan Pattu* and *Sarpam Tullal* were conducted with the view of giving respect and seeking prosperity and protection from the snakes. Special offerings were rendered to the serpents. It became a practice that a community named *Pulluvan* often visits the houses of the people and sings praising the snakes.

Family gathering for offering worship on special occasions are a frequent feature of these *Daivapuras*. Lighting lamp on every evening and on special occasions is also seen in the *Daivapuras*. This practice is prevalent among all the non-Brahmin communities of Valluvanad. The spirit of ancestors is usually offered rice with meat. *Ëttu, Tullal, Pulluvan Pattu*, etc. are the main ceremonies conducted in these centres. "*Ëttu*" is a practice to remove the evil spirit in the body of the person being affected.[16] *Tullal* is a

16 Field Interview.

practice to expel the evil spirit by invocation. All main functions are started only after remembering and seeking the help of ancestors.

The expansion of human habitation and the increased involvement in agricultural practices resulted in the introduction of the concept of *Gramadevatas*. When the concept of *Gramadevatas* expanded, it became the centre of the assemblage of the people of that area. Incorporated with this an institution called *Mannu* came into existence with a view to discuss and settle the matters pertaining to the area under the jurisdiction of the *Kavu*-s. *Mannu* means a place of judgement or discussion.[17] A number of places prefixing *Mannu* like Mannath *kavu* near Peruvemba, Elamannam, Pulpur *Mannu*, Coyalmannam, *Mannathu kavu* at Peringottukurussi, Kuthanur *Mannu* , Chungamannam, Mannampully, etc. are seen. All important matters concerning the society were discussed here. Every major decision pertaining

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17 Gundert, *Malayalam-English Dictionary (Malayalam*) Sahitya Pravarthaka Co-operative Society Ltd., Kottayam, p.720.

to the society was taken from these centres. Still, in certain other regions of Valluvanad, we come across the weekly meetings of *Kavu* for settling disputes. Such meetings are called as Wednesday *kavu*, Sunday *kavu*, etc. The people of these places expressed the view that, the disputes were settled in these weekly *Kavu*-s. Important matters concerning the society were also discussed in such gathering. In that way, these places began to perform the functions of Juridico- political power and thus enjoyed certain 'extra-royal power'.

Above all, the institutions of political organisation and social organisations are firmly connected with each other. Important decisions concerning the society were taken in the *Nattukoottams* of *kavu*-s. Disputes were also settled in such *Nattukoottams*. In that way, they imparted the judiciary function also. All these shows the extra-royal power enjoyed by the *Nattukoottams* of *kavu*-s.

The *Keralolpatti* story sketches, the *Nattukoottams* held at the sandbanks of Tirunavaya during the earlier period. Gradually, it

might have got widened towards the later period to develop as a *Mahamela*. As Tirunavaya belonged to the territory of Valluvanad (See Chap.III- Political Geography) and moreover, the Vellattiri enjoyed a supreme position among his contemporary counterparts and became the protector of this *Mahamela*. When Zamorin usurped this prestigious position, this peaceful meeting turned to be a meeting of power and bloodshed and thus received a widespread notice and popularity.[18]

The worship of ancestors, ghost, local deities like *Kandakarnan*, *Kandamuthan, Dandamuthan, Maruthaveeran, Muni*, etc. in the families led to the emergence of *Gramadevatas, Mannu* and *Kavu*. The worship of the Divine Mother in different names like *Kali*, *Bhadrakali, Bhagavathi*, etc. are worshipped in *kavu*-s of Valluvanad. The

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18 M.R. Raghava Varier (ed.) *Keralolpatti Granthavari* (The Kolathunad tradition) Dept. of History, Calicut University.
N.M. Namboothiri, *Kozhikodan Granthavari*-2 *Mamankam Rekhakal*, Vallathol Vidyapeedam, Sukapuram, Edapal, 2005.

worship of Mother Goddess symbolizes creativity, birth and fertility.

Worship of Mother Goddess is seen prevalent in other regions also during the early period. In Nevasa and Bahal there are female terracotta figurines in the chalcolithic layers of first millennium B.C.[19] Sitting Mother Goddesses are found in the layers of the 3rd to the 2nd centuries B.C. at Kolhapur, Nasik, Nevasa, Ter, and Karhad. Because these Goddesses are usually connected with the layers of the Satavahana period, they might be identical with the village deities (gramadevatas) mentioned by Hala in the Gathasaptasati.[20] The worship of Mother Goddess is also prevalent in the Indus Valley Civilization.

Kavu-s are the sacred places of worship of the local people.

Kavu-s, the holy places functioned as the centres of worship of trees, serpents, and other local deities also. Large numbers of *kavu*-s are seen

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19 Allchin Bridget and Raymond, *The Birth of Indian Civilization*, Harmondsworth, 1968, p.314.

20 Taken from Giinther- Dietz Sontheimer, *Pastoral Deities in Western India*, OUP, Delhi, p.41.

throughout the region under study. Different types of *kavu*-s like *Sarpakavu/Veezhthan kavu*, *Mundian kavu, Parakkutty kavu, Chathan kavu, Neelikavu* are existing in Valluvanad.

The *kavu*-s of distant places are inter-connected in such a way, that the deities are identified as 'sisters' or 'daughters'.[21] Moreover, there is an indispensible practice of bringing certain sacremental and necessary materials from one *kavu* to another to mark off or to begin the festival in certain *kavu*. Another peculiarity noticed is that, a strong feeling of oneness exists among them in such a way that, usually the festivals and fairs of one *kavu* are conducted only after the completion of the festivals of the *kavu*-s of another place. It depicts the establishment and expansion of certain spatial organisation of the people. It is a way of the legitimization of power. Power is legitimized through the relations of *Bhagavati*. It is a peculiar culture that evolved to connect the people of one region with the other through the establishment of the relations of

21 Field Interview.

Bhagavati.[22] Thus it introduces a human geography through these relations and practices. It also throws light on the conversion of a geographical space to a cultural space, for forming a larger entity called *nadu*.

In Valluvanad, the *kavu*-s, *tara*-s, and *tattakam*-s still exist as a dominating factor of social mobilization. Examples for these can be obviously seen, when people of one *tattakam* are restricted to enter the other. People of the *tattakam*-s of Kodikunnu, Angadipuram, Mulayan*kavu*, etc. are restricted to go to the *Kurumba Bhagavati* temple at Kodungallur. Likewise, when certain functions like *Pittuk£rayidal* is being done in *kavu*-s, the people of that *tattakam* are restricted to stay at other *tattakam*-s at night during the stipulated days. "Crossing the boundaries of one's own *nadu* was atleast in principle, taken to be a reason for

22 *Tirumandhamkunnu Bhagavati* is described as the elder sister of many of the *Bhagavathi* of the distant places from Pandallur in the Nilagiri hills to Ponnani. *Tirumandhamkunnu Bhagavati* is also described as the elder sister Kodungallur *Bhagavati*.

pollution and prevalence of such an idea implies a strongly imagined territory of one's own.[23]

The *tattakam*-s (Jurisdiction) of *kavu*-s are found very wide and even overlap different *desams*. The *tattakam* of Tirumandhamkunnu *Bhagavati* is said to have spread to such a vast area from Ponnani to Pandallur hills of Nilgiri, where the practice of *Vela Kotti Ariyikkal*' (Informing the commencement of temple festival by beating the drum) of Thrumandhamkunnu *Bhagavati* was prevalent. Tirumandhamkunnu *Bhagavati* is said to have been consecrated at Kongad, Kali*kavu*, Vandur, Chathangottupuram, Nilambur, etc.

Tara is one of the lowest habitation units. Different *tara*-s are included in a *tattakam*. The *tara* right enjoyed by the people is limited to that particular *tara* only. The rules of the *tara* right are strictly followed even today in the matters concerning religious affairs.[24]

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23 M.R. Raghava Varier, *Village Community in Pre-Colonial Kerala*, place name society of India, Mysore in Collaboration with AES, New Delhi, Madras, 1994, p.23.

24 Field Survey and Observation.

While nature is worshipped on its own form, earth is equated with mother and worshipped on the basis of that concept. The worship of earth as mother or *Devi* prevailed with the expansion of agriculture and the increased dependence on earth. This stage witnessed the introduction of customs like Fertility Rite. *Ucharal* is a Fertility Rite that prevailed in Valluvanad. The *Ucharal Pooja* of Valluvanad is connected with the adoration of earth. Here earth as the progenitor has been worshipped for a high yield and prosperity. The concept that the earth provides food led to the need for preservation and protection of land or earth. *Ucharal* is celebrated on *Makara Sakranti* (end of the month of January). It can be seen that, works related to agriculture are not being practised on that day. There is a popular belief that, '*Uchal Thotta Vittu Poyi*'. It denotes that any sorts of agricultural work on that day cause destruction and thus prevented them from doing agricultural activities on that day. The *Ucharal vela, Kala vela, Katir vela,* procession of decorated effigy of Oxen and horses, etc. are seen

celebrated with great splendour in the *kavu*-s of Valluvanad.[25]

The offerings to these *kavu*-s are the items, which are a part of the daily life. Sacrifices of fowl and goat are also conducted. The direct participation of people in the *kavu tattakam*-s is the system that prevailed in the *kavu*-s. As there are no daily *poojas* in the *kavu*-s in the villages, people directly offer the *pooja*. The absence of the priest in the *kavu* in ancient time characterizes the direct involvement of the people in worshipping the God. Another characteristic is the group participation of the people in particular festivity. Still, another peculiarity is that, even women themselves rise to the position of priest in offering *Nivedya* in times of special occasions like *Koottapooja, Kalamveppu, Koottupayasam*, etc. under the *tattakam*.[26]

The presence of oracles (*K°maram or Velichapad*) are found in *kavu-s*. It is believed that, God or Goddess of the respective *kavu*-s are

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25 Field Survey and Observation.
26 Field Work observation.

exposed to the people (*Makkal*) through these oracles. In trance the oracle gives orders as well as grace to the people since the God of the *kavu* is the protector of the people of the *tattakam*-s from all sorts of diseases and calamities, and also bringing prosperity to their *tattakam*-s.

Kavu-s having the idols of archaic, unhewn images representing deities along with shaped images are seen in the areas of Valluvanad. Likewise, *kavu*-s having no images, but symbolizing kali under a tree are also seen. In certain other places, articles like a stool called *peedam*, sword, trident, cane stick etc. are placed under a tree, representing God, instead of images.

Certain *kavu*-s of Valluvanad are noted for being the centres of curing diseases. For eg., Mulayan*kavu* of Kulukkallur. Special offerings are given to this *kavu* for curing the chilblain of foot. For curing the swelling of Jaw, the votive images placed in the *kavu*-s are scratched and its particles mixed in water are applied in the affected part.

Still in certain other *kavu*-s, birds like cocks which are offerings of the devotees are allowed to stay and roam freely, move without any interruption within the temple premises. This practice is prevalent in the *Bhagavathi* temple at Pazhayannur.

Yet another stream, the practice of worshipping Mariamma began with the coming of traders from different parts of Tamizhakam. Mariamman kovils are seen at places like Vaniyathara in Peruvemba, Vaniamkulam, Lakkidi, Tiruvillamala, Koothamppalli, Koonathara, Cherupulasserry, Palur (Pulamanthol) Nilambur,etc. The presence of neem tree in the *Mariamman kovils* is a notable feature. *Mariamman pooja* and the *Pongal* are the special features of these centres of worship. Like the *Amma* or Devi of *kavu*-s, the Mariamma is believed to be the protector of their *tara* and *teruvu* (street).

The influence of Tamil, Telugu and Kannada cultures are also seen in the region under study. The *Mariamman kovil*, *Taipooya Mahotsavam*, etc.

are a part of this tradition (see Chapter II- Urban Geography). All these show the legitimization of the existence of those people in this *nadu*. It is a culture, which developed in such a way that connects the strong and deep-rooted relation of these sects with this *nadu* unit. These are to be described as a sort of parcelling out of certain rights of claim by certain sections in the *nadu* and thus it sufficiently throws light to the factors, how a geographical space can be converted to a cultural space. It also sheds light to the formation of human geography. These spatial organisations attest the relations and claim of different sections towards the *nadu* unit. This type of culture is introduced to establish the relation of different sections to the *nadu*.

In this connection, the relation of Valluvanad with Kondotty can be traced out from the events like the *Pettivaravu* to Kondotti *Jharam* in connection with Kondotty *Nercha*. In this the first and foremost *Pettivaravu* is from Valluvanad.

Large number of festivals and fairs are performed in the *kavu*-s of Valluvanad in relation

with paddy cultivation and harvest. Different types of art forms like *Tira, Poothan, Porittu Nitakam, Kalam pittu,* etc. are colourful features seen on the occasions of such festivals.

Poothan and *tira* are the popular art forms seen on the occasions of festivals of *kavu*-s of Valluvanad during the months of *Makaram, Kumbham, Meenam*, and *Medam* (January to May). A community named Mannan/Vannan community performs it. So these dance forms are also being known by the name of *Manna Pootham*. The Mannan communities are also proficient in medicine and magical power. *Parapoothan* is another art form of Valluvanad. It is called as *Parapoothan,* for it is performed by the *Paraya* community. These *Poothan, Tira, Parapoothan*, etc. visit all houses of the locality (*tattakam*), except the houses where death had occurred during that year. also the houses where diseases like measles, chickenpox, smallpox etc., had affected then, primarily for informing about the *Vela/Pooram* of the *kavu*-s. *Vela/Pooram*-s of *kavu*-s were conducted with the involvement of

the whole members of the locality. *Poothan* and *tira* are popularly considered as the messengers of *Bhagavati* for bringing supernatural power and prosperity to their village. It is also intended to bring prosperity to agriculture and protection to cattle. Moreover, it is also aimed at removing the spread of communicable diseases like small pox, chicken pox, measles and other infections. Still, people of the interior regions strongly believe that, the spread of diseases like chicken pox, small pox, measles, etc. are due to the curse of *Bhagavati*. The same type of belief prevailed in Maharashtra, where they worshipped *Marai* when cholera breaks out. They worship the goddess. Dressed in wet clothes, they pour water on the goddess with the words, "you've come; but don't cause any suffering" .... "become cool". After that the villagers bring the goddess out. They make a small cart. They set the goddess on it. They dress her in a blouse and a sari, and sprinkle turmeric powder on her. Then they pull the small cart out of the village, bring the goddess to the village boundary, and place her outside the

boundary of their village and inside the boundary of another village with the words, "Go, O Queen".[27] It is not possible to say exactly when this art form came into vogue, but it appears as an old and popular art form that originated in connection with the festivals of *kavu*-s at Valluvanad.[28]

Olappavakk£thu, also known as the *Tolppavakk£thu* is another local art form of Valluvanad. It is exhibited to the public in the *K£thumadam* of the *Bhadrakali* shrines of Valluvanad. This peculiar type of shadow dance form is performed with puppets made out of the skin of deer. The puppets are arranged in such a way that their shadows are made to appear on a curtain of black and white colour. It is an ancient art form conducted at night, which is a part of the festivals of the *kavu*-s at Valluvanad and are performed during the months from December to May. *Olappavak£thu* is entirely different from *Chakkiyark£thu,* even though both has got the

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27 Giinther- Dietz Sontheimer, Pastoral Deities in Western India, OUP, Delhi, 1993, p.39.

28 Field Survey, Observation and Interview.

name *kuthu* suffixed to it. *Olappavak£thu* has maintained its close similarity with the *Bommayittu* and *Bailattu* of Southern Karnataka.

The Pulavar community at Koonathara, a place that lies in between Ottappalam and Shoranur introduced this ancient local art form in this region. At the time of performance of *Tolpavak£thu*, the Pulavars sing in praise of the Valluvanad Raja as "*Valluvanattu rasivum Noorvandirikke*".[29] In *Olappavakk£thu* the puppets are being moved in rhythmic style along with proper conversation so as to enable the audience to enjoy the theme of the *K£thu*. The Pulavar interpreted the theme of *Kampa Ramayanam* according to the situations. The story starting with the birth of Sri Rama can be performed only at the Aryan*kavu* of Kavalapara. The story after the *Bala Kandam* till the *Pattabhishekam* of Sri Rama, that is, the *Bala Kandam* can be performed anywhere. Forty-one days are needed, if the *K£thu* starts from the very beginning itself. If the

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[29] Panchayat Vikhasana Rekha, Mannur, Grama Panchayat.
Field work Interview

K£thu starts from the *Panchavadi pravesam*, it requires only twenty-one days to complete it and if it starts with the *Sethu Bandhanam*, it needs just eleven or twelve days.

It is learnt that the content of the *Pavakk£thu* is based on the story of the *Ëdal pattu* of Kampa Ramayanam. But the *K£thu* began to be celebrated after the victory of *Bhadrakali* over *Darikan* in a war between them. The story of *Kampa Ramayanam* is inserted in the background of the war between *Bhadrakali* and *Darikan*, and the victory of *Bhadrakali* over *Darikan* as the victory of Rama over Ravana. This is the local tradition about the *Pavak£thu*.

References to certain types of *K£ttu* are also found in classical Tamil accounts. It speaks of *Kudakk£ttu*, *Kuravaikk£ttu*, *Tinangaikk£ttu*, etc. *Padi¤¤uppattu* describes Adukottu Pattu Cheralathan as an expert in dancing *Tunangaikk£ttu* in the battlefield.[30] In the battlefield, in front of the shining lamp, when the dancing women danced the 'death dance',

30 Padi¤¤uppattu, 52, 56, 57.

Adukottu Pattu Cheralathan joined them and danced like a roaring bull to their joy".[31] *Kuravaikk£thu* is a dance form staged when a king or chieftain died in battle. It was customary to stop fighting at once after the death of a king or chieftain, and gather round the corpse to dance *Kuravaikk£thu.* *Kudakk£thu, Kuravaikk£thu, Tunangaikk£thu*, etc are staged in the battlefield. *Pavakk£thu* also commemorates the victory of *Bhadrakali* over *Darikan* and the victory of Rama over Ravana. These types of *k£thu* originated in relation to either the victory in the war or the death of a king or chieftain in the battlefield. Both men and women participated in the *k£thu*. *Kudakk£thu, Kuravaikk£thu, Tunangaikk£thu*, etc. were staged in the battlefield whereas *Pavakk£thu* is exhibited in the *K£ttumadams* of the *Bhadrakali* shrines with the help of puppets. *Pavakk£thu* offers a moral lesson to the society by imparting the victory of good over evil. This type of festivals offers a gathering of the society.

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31 *Ibid.,* p.52.

Pina is another ritual rite prevalent in the kali shrines of Valluvanad. It is also called as *Desapina*, because it aimed at the participation of the whole *Desam* for its successful conduct. The theme of *Pinatt°¤¤am* is also the war between *Bhadrakali* and *Darikan* and the victory of *Bhadrakali* by killing *Darikan*.

Purittu Nitakam is another notable art form wide spread in the regions of Valluvanad. The origin of *Purittu Nitakam* can be traced from the street drama called *Nilakk£ttu* prevalent in Tamizhakam.[32] The word *Purit* means Joke. It is a humorous folk-play in which many characters like *Chettiar, Chettichi, Kuravan, Kurathi, Mannan, Mannathi, Cheruman, Cherumi, Chakkilan, Chakkilathi,* etc., are cleverly imitated to evoke laughter. The accompanying songs are almost Tamil. This art is a combination of song, dance, and joke drama. It humorously criticises the contemporary society.

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[32] Viswam. K, *Nedumpurayurinte Nittarangu studies in folklore*, Centre for Folklore Studies, University of Calicut, 2001, p.27.

Another ritual art is *Kannyirkali*, which is performed for propitiating *Bhagavati*. It is one of the centuries old but well known folk dance of Kerala. It is staged during the months of *Meenam-Medam* (March-May). It lasts for four days. First day's performance is called as *Ëndikk£thu*, while *Vallonk£thu* denotes the second day's play, *Malama* stands for the third day's play and the fourth day's play is called *Poovaral.* In the songs of *Kanniyarkali* collected from Coyalmannam, references to Panniyur, Vellappanadu, Machchad, etc., are found.

Kannyirkali is just the *Vattakkali*. Its songs are in praise of God. As the watching of *Vattakkali* throughout the night is tiresome the humorous *Porattukali* is performed after every *vattam* of it. It humorously sketches the full history of a *Desam*. It also shows the different dialects of the different sections of the contemporary society.

All the above mentioned ritual arts are seen in connection with the *kali* worship in *kavu*-s. The worship of Mother Goddess is seen in Indus Valley

remains also. The widespread worship of *Kali* in the regions of Valluvanad also can be taken as a continuation of this ancient Indian tradition of the veneration of Mother Goddess.

Chozhikkali pattu of Valluvanad is very closely associated with the agriculture. There are two types of *Chozhikkali pattu* viz., *Kudachozhipattu* and *Thiruvatira Chozhippattu.* The *Kudachozhi* is sung during the months of *Meenam-Edavam* (March-June) in the festivals at *Kavu*. *Chozhikkali* starts just on the day before the festival and is performed by the community named Cherumars. They dress as *Chozhi* from their *Desathara/Daivathara* and dance in the courtyard of all houses of their *Tattakam* within two days and on the festival day at the *Velaparambu*. *Chozhis* are gifted with paddy, rice, coconut and new *Dhottis*. The songs of *Chozhikkali* contain descriptions related to agriculture. The rhythm of the *Chozhikkali pattu* resembles the songs of *Pretham vili* (calling of Ghost) of Pulayas. At present *Chozhikkali* is performed only in a very few places. During the

early days, *Kudachozhis* moved by singing across the paddy fields after the harvest, with an umbrella in one hand and *Veesari* (hand fan) in the other.

They whirl the umbrella and fan the *Veesari* in accordance with the rhythm of their song and that was how they got the name *Kudach°zhi*. The nature of their dance is known from the songs. Their songs also contain the descriptions of the paddy fields, its yield, the history of the *Desam* and so on.[33] Beating of a small drum called *Tudi* also accompanied the *Chozhi* dancers. *The Tiruvatira ch°zhi* also called *Chappila ch°zhi* is seen on the *Tiruvatira* festival during the month of *Dhanu* (December- January). These *ch°zhis* cover their bodies with dry leaves and visit all houses of

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33 *Kuttidam Pidattoodai P°rump°zhalleo*
Kuttidam katta Podi Pirunai
Avidunnum P°nnoru Chozhikalinado
Pandirach°zhi Padach°zhi
Ëriyam Pidattoodai P°rump°zhalledo
Ëriyam Tilokkai chavitti thazhthi
Avidunnum P°nnoru Ch°zhikalanedo
Pa¸dira ch°zhi Padach°zhi
Pimpoori Pidattum Vannirangi ch°zhi
Pa¸dirach°zhi Padach°zhi.

the locality and sing songs. They were gifted with paddy, rice, coconut, banana, and new *dhotti*. The *Ezhuvattam kali* of Pana Community at the *kavu*-s are still prevalent in this area.

Pinappittukal, Tuyilunarttuppattukal, etc. are the other types of local songs, which need a special mention in this context. In addition to the *Pinis*, the other communities like *Pulluvar, Parayar*, and *Kuruvar* had also their own songs and dances. The *Pulluvanppattu* and the *Sarpam Tullal pattu* of *Pulluvar* are well known. The existence of these communities can be traced from the age of Sangam period itself. Sangam texts speak of *Panar, Parayar, Valluvar, Tudiyar, Kadambar*, etc. *Nandurnippattu* is still another old type of Music. It is called so because this music is accompanied by the musical instrument *Nandurni* or *Nada Thanthrini*. Two sects, namely, *Mannan* and *Kuruppu* use this instrument. *Mannin* used it as an accompaniment to the *Bhagavatippattu* and *Kuruppu* used it for *Kalamezhuthuppattu*. The story of the *Bhagavatippattu* of *Mannan* is based on the *Cilapadikaram* story. *Chavittukalippattu,*

Ivarkalippattu, Parichamuttukalippattu, etc. are some other types of music prevalent in the regions of Valluvanad.

The peculiarities of these various types of festivals, *velas, poorams* and their accompaniments like songs, dances, *Nitakams*, *K£thu*, etc. of Valluvanad is that, it is a gathering and merry making of the common people. It is a mode of sharing their feelings for the yield. It is also an expression of their social feelings. The large varieties of popular art attest the involvement of the whole communities of the society with their own contributions. It also depicts the existence of a strong and stable economic and political background. These popular arts are seen closely associated with the *kavu*-s of each locality. Worship of Mother Goddess, trees, serpents and all natural powers are the features of these local centres of worship. During the early period, worship was offered to an unshaped, rude stone by placing it under a tree, near their working areas itself. There were no priests or *poojaris* in these *kavu*-s.

The influences of the heterodox religions like Jainism and Buddhism brought certain notable changes in the local mode of worship. The ancient mode of placing rude and unshaped stone under a tree gradually underwent changes to gain the shape of all human features. Moreover, instead of placing them in the open ground the practice of installing them in shrines by hewing or cutting huge granite blocks of rocks also started. The Kaithali Mahadeva temple at Mela Pattambi, Kattilamadam at Chalapuram on the side of the National Highway from Pattambi to Kuttanad, the Tiruvillamala temple, Tiruvalathur temple, etc. can be treated in this category.

Another characteristic feature that is seen widely prevalent during this period is the story related to the blood found on stone at the time when a low caste agricultural worker either when sharpening the sickle on a rock or by accidentally cutting a stone while cutting the grass with sickle and activities like these. When they noticed blood on stone, they rushed to the nearest Nambudiri Brahmin family and the story ended in such a way

that, the stone was treated as a divine seat of kali and thus the place was converted as a divine centre of worship.[34] This is a dominant feature of this period. This story shows a concealed reference to the establishment of Nambudiri Brahmin domination over the local centres of worship.

The establishment of Brahmin villages introduced great many changes in the existing practices. Brahmins were probably present in Kerala during the Sangam age onwards but became dominant only after about 8th century A.D.

The area of Valluvanad is very famous for the settlements of Brahmins. The chief settlements of the Brahmins in Kerala are found at Sukapuram, Panniyur, Isanamangalam, Karikkad and Alathiyur of Valluvanad. The fertility of the soil and the nearness of river Bharatapuzha might have attracted them to settle in this place. The high prosperity of the region through agriculture and

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34 Tirumandhamkunnu Temple, Angadipuram, Perintalmanna Kandakurumba Bhagavati temple Ponnani, Punnappala Temple, Tiruvali, Malappuram Dt. Porur temple, Porur Malappuram Dt.

trade and the presence of *Mamankam* at Tirunavaya, the port Ponnani, etc. might have attracted Brahmins to this place for their settlements. The strong evidences of the remains of human settlements seen in the surrounding areas of Sukapuram and Panniyur are Anakkara, Kappur, Pattithara, Kumaranallur, Talakkassery, Vattamkulam, Kozhikkottiri, Kulukkallur, Mulayan*kavu*, Vilayur, Muthuthala, Pallippuram, Kulamukku, Trithala, Koottanad, Chalissery, Nagalasserry, Malamak*kavu*, Koppam, Tiruvegapura, Tirunavaya and its neighbouring places. It truly reveals the human occupation of the area from very early period onwards.[35] The fertile riverbanks, availability of water, the peculiarity of the terrain, caused the human occupation of the area from the very early time

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35 Robert Sewell, *Archaeological survey of Southern India, Lists of the Antiquarian Remains in the Presidency of Madras*, Vol.1 compiled under the orders of Govt. ASI, New Delhi, 1998 (1882) pp.248-253.
Sathyamurthy, The Iron Age in Kerala- A Report on the Mangadu Excavation, Dept. of Archaeology, Govt. of Kerala, Thiruvananthapuram.
IAR, ASI, New Delhi, Village Records of respective villages the whole regions of the study area.
Field work observation.

onwards. Largest number of Brahmin settlements and major temples like Nava Mukunda Vishnu Temple at Tirunavaya on the northern banks of river Bharatapuzha, and on its southern bank the temples of Brahma and Siva, Triprangode Maha Siva Temple of Tirunavaya, Yajneswaram temple at Trithala, Tirumi¤¤acode temple at Pattambi, etc. are seen even today in this area.

The Brahmin immigrants established their superior status through the assertion of their ritual purity and knowledge, and through alliances with the native ruling class. During the time of Kulasekharas the rights of the occupants of any lands granted to a temple were protected by the *Ooralas*- a council nominated by the King or *naduvazhi,* which was not composed exclusively of Brahmins, but included delegates of the political authority of the local *Kuttams*.[36] After the

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36 For eg. The Tavaranur kacham. It contains the rules and regulations at the time of the transfer of those lands of Tavanur to the temple of Sukapuram. And it is stated that those who disobey these rules and regulations would be punished. Valluvanad Utayavar was also present at the time of the transfer of these lands. According to M.G.S. Narayanan the Tavaranur kacham aims to impose regulations upon the

weakening of the political power, these councils were no longer renewed[37] and the Nambudiris responsible for the temple became the sole managers of its possessions. The thirty-two original settlements and their leaders continued to be prosperous and powerful in Kerala for several centuries even after the collapse of the Cera state.[38] As temples increased in number, landed property came to be increasingly under the control of these trustees. Thus they established their domination over the rich and fertile paddy fields. Gradually, the native people were made as the labour class and the Brahmins became the masters of the soil. Another notable change is the conversion of land as *Brahmaswam* and *Devaswam* lands.

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relationship between the landlord and the tenants in the areas of Triprangode, Tavanur and Sukapuram. M.G.S Narayanan, *Perumals of Kerala*, Calicut, 1996, pp.116-118.

37 Elamkulam. P.N. Kunjanpillai, *Studies in Kerala History*, Kottayam, 1970, p.327.

38 M.G.S. Narayanan, "The State in the Era of the C®raman Perumils of Kerala" in R. Champakalakshmy *et al.,* (ed.) *State and Society in Pre-modern South India*, Cosmo Books, Thrissur, pp.111-119.

During this period belief in *Odiyan, Yakshi* etc. got popularised. We do not know exactly when the belief in this type of practices started. But this practice can be seen popularised during the period of the domination of Nambudiri Brahmins.

The *Bhakti* movement of the 7th and the 8th centuries legitimised the Brahmin domination in the economic, social and political spheres through the ideology of *Bhakti*. The base of the *Bhakti* movement was the temple.[39] Tirumankai Ëlvir, Kulasekhara Ëlvir and Nammalvir praised the Vaishnava temples of Tirunavaya and Tiruvittuvakkode. Tiruvittuvakkode is identified as Tirumi¤¤acode in Pattambi on the south bank of river Bharathapuzha. Among the Saiva saints of the *Bhakti* movement, Sundaramurti Niyanir, one of the *tevaram* trios has eulogised the deity of Ancaikkalam (The Tiruvncikkulam temple). Ceraman Perumil Niyanir, the intimate companion of Sundaramurti was the most prominent amongst the Saivaite hymnists of Kerala. It is mentioned in the Periyapuranam of

39 Kesavan Veluthat, "The Temple-base of the Bhakti Movement in South India", *IHC*, Waltaire, 1979.

Cekkilar that, "after visiting temples of Malainatu, the great saint Sundara Murti entered "the prosperous place" graced by the deity of Tiruvancaikkalam".[40] It has been shown that the *Bhakti* of the Tamil saints was devotion to Saiva or Vaishnava deities consecrated in the temples and not just to 'god' nor even Siva or Vishnu in the abstract.[41] Thus an agrarian society headed by the Brahmanas and centred on the temple started to evolve during this period. The prime centres of *Bhakti* movements like Tirunavaya, and Tirumi¤¤acode also existed in Valluvanad.

The Brahmin settlements have brought temples throughout the area. When the notion of *Devaswam* and *Brahmaswam* became strong, temples emerged as the centres of wealth. It necessitated the emergence of various classes around the temple. The notion of *Bhakti* cemented the economic base for the temple. The

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40 Periyapuranam by Chekkizhar Swamikal translated by K.P.K. Menon, Kerala Sahitya Akademi, Thrissur 2nd edition 2006 (1998), p.55.

41 Kesavan Veluthat, *Political Structure of Early Medieval South India*, Orient Longman, New Delhi, 1993, p.16.

inscriptions of the 9th-11th centuries found from various temples like Panniyur, Sukapuram, Paikannur, Pukkottur, Tavaranur, etc. attest the idea of the full fledged temples based system and the various classes connected with it.[42]

The temples had become the centre of various cultural activities in medieval period. Apart from the socio-economic and religious control of the society, the temples also provided the venue for the growth of cultural art forms like, dance, music and drama. Many of the temples had separate *K£thambalam* or theatres for the performance of plays. *K£thu* and *K£diyittam* are the two main art forms of the temples during this period. The Tiruvilla Copper Plates and the Trikkodithanam inscription contain references to the conducting of *K£thu* and *K£diyattam*. *K£thu* is a special type of narration of the *Ithihasa purana* stories in Sanskrit language. *K£diyittam* is the Sanskrit drama, the theme always related with Lord Krishna. In *K£diyittam*, the *Chikkiyar* performed the male role and Nangiyar the female

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42 S.I.I. Vol.5, 772-778.

role. The performance of this art form is mixed with dance and song. The actors of *K£diyittam* were in colourful dresses and performed the selected parts of the important Sanskrit plays. *K£diyittams* were performed only in the *K£thambalams* of the temples during the early period. The performances were done in the premises of the temples to attract more and more people to the temples. The classical arts like *K£thu, K£diyittam, Kathakali*, etc got much popularity. But these classical arts were enjoyed only by the upper classes. It is not popular arts because here the participation of the whole members of the society is not seen as in the case of the festivals of *kivu*-s.

Another group of people attached to the temple were the dancing women who seem to have formed a wealthy and influential section of the community in the middle ages. The heroines of the *Manipravalam* poems of Kerala between the 13th and the 16th centuries are mostly dancing girls and they must have been attached to the courts and temples. Kings, chieftains, merchants, priests

and scholars paid tribute to their beauty and their skill in artistic performance.[43]

Vedic schools were established along with the temples in the different parts of medieval Kerala. These Vedic schools within the temples were known as the *sili*-s. Though the temple trustees established these salas, the respective rulers had given necessary encouragement and financial help to them. The practice of establishing Vedic schools along with the temples might have drawn inspiration from the Buddhist tradition of schools along with the *Vihara*-s. The *sili*-s were residential institutions and it was compulsory that students should live on the *campus*. All the expenses of the inmates including food and accommodation were met by the *sili*-s. Great attention was paid to the formation of character of the students. The most important of the famous *sili*-s, which existed in the 9th and the 10th centuries, were Kanthalur *sili*, Parthivapuram *sili*, Sri Vallabhapuram *sili*, Tiruvalla *sili* and Moozhikkalam *sili*. *Sili*-s like Sukapuram *sili*,

[43] See *Unnichirutevicaritam, Unniyaccecaritam, Unniyaticaritam, Chandrotsavam*, etc.

Tirunelli *sili*, Kottarakkara *sili*, etc., are mentioned in later records. Sukapuram *sili* existed in the territory of Valluvanad. References to the *Chattis* of Vedic schools at Tirumarathur, Sukapuram and other places are found in the literary works of the 13th and the 14th centuries. In the *Unniyaccicaritam* the *Gandharva* youth coming down to the earth to meet *Unniyacci*, the dancing woman of Tirumaruthur, made enquiries with a *Chattan* whom he happened to see in the temple. And among the profligates crowding the residence of *Unniyacci* there were several *chatras*, wearing weapons with fresh blood in them. *Chatra*-s or *Chattira*-s engaging in physical combat with enemies figure in another work, *Unniccirutevicaritam*. In *Sukasandesam*, Nambudiris are described as being proficient in arms. The *Kokasandesam* describes the martial process of Tirumalacherry Nambudiri, the chieftain of Govardanapuram. The fact that the Nambudiris of those days used to wear weapons is also clear from *Unniyaticaritam*. *Chattira*-s are also mentioned in the *Chandrotsavam.*

Competitions in the recitation of the Vedas and examinations on the basis of the Vedas were also conducted at the temple premises. The most famous competitive examination based on the Vedas started during the medieval period is the *Kadavallur Anyonyam*. This included three separate scholarly examinations on the basis of *Rigveda*, and the final examination was conducted at the Kadavallur temple. Admission to this examination was given only to the Nambudiri Vedic Scholars. The conducting of the examination is very complicated. Those scholars who are interested to take part in the competition must get through the preliminary examination known as *Samakshah Chollal* at the local level. Those who pass the preliminary examination all over Kerala are eligible to take part in the secondary level competition known as the '*Kizhakku- Padinjaru*', which is conducted at Thrissur Brahmaswa *Madam*. The participants of the final examination must pass *Kizhakku Padinjaru* examination twice. The final examination is conducted at Kadavallur. The

duration of the *Kadavallur Anyonyam* may extend from sixteen to twenty four days. This competition have four important stages called viz., *Varamirikkal, Jita Chollal, Ritha Chollal* and *Kadannirikkal*. *Kadanmirikkal* was the highest educational achievement one could attain in Kerala during the medieval period. Everyone in the society respected a scholar who had won this examination. The *Kaduvallur Anyonyam* still exists in the modern period.

Another importance of the region under study is the prevalence of the Gurukula model of education. The *Oduparambu* near Tirunavaya is one such centre. *Kokasandesam* of the 14th century A.D. mentions *Oduparambu*.[44] *Tirunavaya*

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[44] *Spashtam Pirezhilumuraperum Vikram Kuntalekk°n*
Pattam Kettum manukulapathim Prapya Mikolsavidau
Okkathikkithozhuthu Vida Kondangu Simantha Chakram
Nikkintedam Punarayisaghei! Kinka Oduparambu.

(kv]jvSw]mtc-gn-ep-ap-c-s]dpw hn{Iaw Ipâ-se-tim³þ
]«w sI«pw a\p-Ip-e-]-Xnw {]m]y amtLm-Õ-hm-Z\
Hi-¯n-in-s¯m-gpXp hnS-sIm-§p kma-´-N{Iw
\nin-tâSw]p\-c-bn-ktJ! Im¬I-thm-Xp-¸-d-¼v)

Elamkulam. P.N. Kunjanpillai, *Kokasandesam*; Kottayam 1965 (1959), p.36, V.21.
Chathanath Achuthanunni & M.R. Raghava Varier, (ed.), *Kokasandesam*, Vallathol Vidyapeetham,

Brahmaswam Veda Vidyalayam (*Othanmar Madam*) is located at Thavanur on the banks of river Bharatapuzha. It imparted Vedic knowledge and culture to the society. It produced many Vedic luminaries like Melpathoor Narayana Bhattathiripad, Chenas Nambudiripad, Polpakara Nambudiripad, etc. At present *Othanmar Madam* is situated on the southern banks of river Bharatapuzha. But previously it was situated on the northern side of river Bharatapuzha.[45] From Tirunavaya, there is only 1 km to *Othanmar Madam* across the river.

The *Pannippalli Viriyam* near Triprangode temple also imparted *Guru Kula* type of education. Students from different places reached here to learn Vedic knowledge. *Kokasandesam* speaks of *Pannippalli Viriyam*, its disciples and also a *Yamaka* poet by name Unnikandan and his

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Sukapuram, 2007, V.21, p.44.

By this time Vellattiri lost Tirunavaya and the prestigious position as the *Rakshpurusha* (Protector) of Mamankam.

45 Field Interview- *Othanmar Madam*.

Also see Kottarathil Sankunni- *Eithihyamala*. D.C. Books, Tiruvananthapuram. 21st Edition, 2006, p. 144.

predecessor *Rudran*.[46] It is one of the earliest references found about the *Gurukula* model of education in Kerala.[47]

Another well known Sanskrit scholar and physician of the Triprangode *Amsam* was Kizhakke Pallathu Sankaran M£ssad. His father Paremeswaran Mussad was also an eminent physician. His disciples include Punnassiri Neelakanta Sarma, Vellanasseri Vasudevan Mussad, and Mananthala Neelakanta M£ssad.[48]

Punnasseri of Perumudiyur *Amsam* in Pattambi, which belonged to Valluvanad

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46 *Vidyamboderazhakupozhiyum Kaivazhichcharttupolai*
Sishyasreneem disi disi thazhappicchu Rudraprasidil
Kand°r Vizhthum Parimala mezhappanriyempalli unni-
Kkandan Chollum Yamakamiha thei
Thurnamikarnnaneeyam.

-hnZymw-t`m-t[-c-g-Ip-s]m-gnbpw ssIh-gn-¨mÀ¯p-t]mte
injy-t{iWow Znin-Znin Xg-¸n¨p cp{Z {]km-ZmÂ
ItmÀ hmgv¯pw]cn-af sag-¸ân-sb-s¼Ån D®nþ
¡³ sNmÃpw ba-I-an-ltX XqÀ®-am-IÀ®-\obw
Elamkulam P.N. Kunjan Pillai, *op. cit.,* .17,
Chathanath Achuthanunni & M.R. Raghava Varier (ed.), *op. cit.,* V.17, p.42.

47 *Loc. cit*.

48 Ulloor. S. Parameswara Aiyer, *Kerala Sahitya Charitram*, Vol.IV, University of Kerala, Thiruvananthapuram, 1990, p.282.

previously, is another centre which imparted the Gurukula model of education. Punnasseri Sreedharan Nambi, Punnasseri Narayanan Nambi, and Punnasseri Neelakanta Sarma are well known scholars. The Siraswathodhyothini Pidasila started by him, later rose to the S.N.G.S College of Pattambi that aimed at imparting the learning of Sanskrit to all without the distinction of caste barriers.

Pazhanellippurattu Taikkat M£ssat, Pulamanthol M£ssat and Vayankara M£ssat, the hereditary *Vaidyan* (physician) family of Valluvanad needs special mention in this chapter. They are called as the *Ashtavaidyanmar* and their house as *Ashtavaidya Graham*. Large number of palm-leaf records are preserved in the house of Pulamanthol M£ssat.[49] These palm-leaf records contain details of the Ayurvedic treatment. They include the details of the treatment of elephants also.

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49 The present writer visited the house as a part of the fieldwork study of the entire regions of Valluvanad. Interview with Sankaran Mussad, Pulamanthol Mana, Pulamanthol, Malappuram District.

Desamangalathu *Viriyam* was another centre of *Gurukula* education. This centre imparted knowledge in grammar, literature and astronomy. The famous luminaries of this institution include Desamangalathu Uzhuthra Varier, his disciple Manorama *Thampurat*i, her disciple Ar£radeeri, his disciple Kodungallur Viduan Ilaya *Thampuran*, his disciple Vaikathu Pachu Moothath and his disciple Kerala Varma Valiya Koyi *Thampuran.*

Still, Kudallur *Mana*, also called Nireri *Mana* is another centre of *Gurukula* education. There is a popular saying that, whoever spends five years at Kudallur *Mana* by reading the '*Siddanta Kaumudi*' closely may become a good scholar.

Elumpulasseri Nair family possessed the knowledge of incantation and also were expert in expelling poison. They were very expert in telling the name of snake just by seeing the wound. People from distant regions also reached here for the treatment of expelling snake poison. Their method of treatment is firstly cleaning the wound neatly with fresh water, and after cleaning, they start blowing to wound chanting magic spell to

expell the poison. After expelling the poison by this method, they give a drink called *Pilkanji* to the patient.

The Kalasiyil Nippar *Vaidyar* of Sreekrishnapuram was very expert in the Ayurvedic method of treatment. He also possessed the knowledge in incantation. *Nippar Vaidar* is famous for the treatment of children.

The Machingal Nair family of Elumpulasseri knows the *Ottamooli* against rabbies. The first process of this treatment is the consumption of a *Pachamarunnu* (medicine made out of medicinal plant) for fourteen days. After fourteen days, the patient is given an antidote. Soon after it, the patient starts vomiting and exhibits all the characters of a dog in the worst manner. And when the patient becomes calm and quiet, he is taken to a pond or well nearby and a thousand pots of water is poured over his head. Treatment for rabbies is also available at Andaladi *Mana* near Pattambi.

The well established *Kalari* system of Valluvanad discloses the existence of a guard to protect their region. *Kalari* is mainly aimed at imparting the martial training, physical and mental fitness to the warriors. The chief warriors of Valluvanad belonged to the four families of Chandrathil Panikkar, Puthumana Panikkar, Vayankara Panikkar and Verkkot Panikkar.[50] These four families were in charge of the *Kalari* of Valluvanad. The elder male member of these four families became the chief warrior and he is known by the title *Puthumana Panikkar*. The eldest female member of these four families is known by the title *Puthumana Amma*.[51] All these supplied evidences to the existence of a full-fledged self-sustained *nadu* unit Valluvanad.

In the field of textile goods also Valluvanad figures prominent. Traditional weaving centres have continued till the entry of European powers. Kuthampally near Tiruvillamala is still famous for

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50 Field work interview.

51 The *chavers* of the later period went to the *Mamankam* only after consuming the last 'rice ball' from *Puthumana Amma*. Interview with the family members of Puthmana Achazhi, Chandrathil, etc.

Kuthampally dhotti and sari. Another centre is Karimpuzha. It is well known for the *Karimpuzha pavu*. It is very famous for making quality clothes using very thin yarn. Hundreds of families who have engaged in the traditional work are seen here. They were experts in weaving beautiful borders of sari with ornamentation. The Kalladippatta weaving of Ongallur is also famous for weaving *Dhotti*. Textile production requires technological skill.

Adakkaputtur *Lohakannadi* (metal mirror) is another specialized craft of Valluvanad. It is learnt that this metal mirror is even superior to *Aranmula Kannadi*. It is made by adding copper and lead in a particular proportion. In the same way, Mannamppatta near Sreekrishnapuram is known for making knives with a particular proportion of the cast iron, which was very famous all over. It is said that, even the Germans appreciated the technique used for sharpening the razor. Francis Buchanan had recorded an iron foundry he visited at Perintalmanna. Bronze casting is another important specialized craft seen

throughout the region. Large foundry-furnaces are seen at places like Kulamukku, Chembilangadu, Adakkaputhur, Pulapatta, Thiruvilluamala, etc. Pulapatta near Kadampazhippuram and Chembilangadu near Kulamukku were well known centres for making the bronze utensils like big caldron (*charakku*).

The region also made notable contribution in the fields of art, architecture, sculpture and painting. The rock-cut shrines like Kaithali Mahadeva temple at Mele Pattambi (see Urban Geography) may be listed as the oldest surviving specimens of architecture in this region. The cave shrines of Kerala might have belonged to the period of the 8^{th} and the 9^{th} centuries.[52] The Pallava types of cave shrines reached Kerala through the Pandyas.[53]

The construction of structural temples started from the 10^{th} century onwards. Its style of

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52 M.G.S. Narayanan, *Kerala Charithrathinre Adisthanasilakal*, Navakerala Co-operative Publishing House Ltd., Calicut-1, pp.1-9. Idem, Perumals of Kerala, p.198.

53 *Loc. cit*.

construction, architecture, sculpture, etc truly depicts the excellence in such fields. Temples like Tiruvegapura Maha Siva Temple have mural paintings on wall. The *Munnumurthi* temple of Trikkadiri, which looks like an old temple have wall pictures. All these show the artistic skill of the contemporary people.

The concept of the myth of *Parayipetta Pantheerukulam* is strongly prevalent in the regions of Valluvanad. Still, as part of the life, the myth has moulded the culture of the people of the area of Valluvanad. Like the deities, certain members of the *Panteerukulam* have been elevated to the status of Gods and are worshipped in this area. *Naranathu Bhrandan* of Rayiranallur near Tiruvegapura and *Vayillakunnilappan* of Kadampazhipuram are the examples for this. The *Mezhathol Agnihotri*, the eldest of the *Parayipetta Panteerukulam* is believed to have born in *Vomencherry Mana* in Mezhathur near Trithala. He is supposed to have conducted Ninety-Nine *Yagas*, near the Yajneswaram temple at Trithala on the southern bank of river Bharatapuzha. The

forefather of the present *Azhvancherry Tamprakal* is said to have acted as the Brahmin in this *yaga*. Karakkalamma, the only daughter is highly revered and the place name Karakkad in Shoranur is also connected with this belief. The Kavalappara Nairs traced their descendancy from Karakkal mata. The remaining members of the *Parayipetta Pantheerukulam*[54] like *Uliyannoor Perumthachan*, Rajakan, Vaduthala Nair, Uppuk£ttan, Pakkanar, A*kavu*r Chathan, etc are believed to have been protected by communities like Carpenter, Nair, Muslim, Paraya and so on. They are said to have lived in various parts of Valluvanad. This legend is connected with upper to lower caste in a mono or single heredity. It seems that, these legends might have originated and spread in the secondary stage of the *Bhakti* movement in Valluvanad with a view to intensify

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54 *Mezhathol Agnihotri, Rajaka Uliyannur*
Tachanum Pinne Vallon
Vayillakunnilappan, Vaduthalamaruvum-
Nayar, Karakkal matha,
Chemmekel, Uppukk£ttan Periya Thiruvara-
nkathezhum Pinanirum
N®re Naranathu Bhrandanum, utan Akavur
Chathnum Paakanarum.

the Brahmanical ideas in the society. As shown in the legend the spread of this myth might have occurred after the establishment of the Brahmanical supremacy in this area.

The Brahmin domination gradually increased and their ideas penetrated into the society and also into the royal power. Brahmins became dominant even over the rulers. The introduction of the rituals like '*Ariyittuvazhcha*', '*Hiranyagrabham*', etc. for the coronation ceremony are cited as examples for this. Only after the ceremony of '*Ariyittuvazhcha*' conducted by the Nambudiri Brahmins, the rulers came to be acknowledged as the rulers of the area. These customs were based on the principles of *Dharmasastras*. They insisted that the rulers should rule the region accordingly.

The above discussion enabled us to trace the different levels of culture that existed in various parts of Valluvanad. It equipped us to understand the origin of the local belief system in connection with their livelihood, their customs and traditions, their different activities, the establishment of

Brahmin supremacy and the resultant changes in the society. All these together help us to know that the area was very active from the early period onwards.

CHAPTER 5
CONCLUSION

An attempt had been made in the earlier pages to examine the Historical Geography of Valluvanad. This examination brought out several aspects of Valluvanad like Agricultural geography, Urban Geography, Political Geography and Cultural Geography. But as the source materials are too scanty in drawing these aspects of Valluvanad, the study is mainly carried out with the help of field observations and Interviews. These observations are further corroborated with all available scattered evidences found in inscriptions and literary works. Archaeology, Anthropology, Onomastics, Geology, and Geography also helped us to know the different stages of the evolution of the human past of the area under study. The Archival documents like village settlement Registers, 'Deeds and Agreements', and other rare collections also helped the study largely. Records like Rayaroth family records, Manuscripts of Azhvanchery *Mana*,

Kavalappara papers, (preserved in the Department of History, University of Calicut) Palm leaf records preserved in the *Pulamanthol Mana*, the private collections of land records preserved at Puzhakkattiri Akayil, Puzhakkattiri, Perinthalmanna, Private collections preserved at *Pataikkara Mana*, Perinthalmanna etc., also provided materials for the present study. Evidences in the forms of customs, traditions, myths and legends also helped the present study to a great extent.

The agricultural geography of Valluvanad is mainly formed on the basis of its peculiar geographical factors. The area is characterised with special geographical factors like knolls, mounds, scrap, declivity, Inclines, cliff, escarpments, Altitudes, Relief, extensive, ravines, dense forests, vast valleys, marshy lands, *kol* regions, rivers, streams, springs backwaters etc. The peculiarities of the soil had greatly influenced the agricultural activities (see chart). In accordance with geography, soil type, season and availability of water, different crops like *Virippu,*

Mundakan, Punja, Modan K£ttamundakan, Kuttadan, Punam Cultivation etc., were practised.

Terms like *Kolumbu* are found in association with agriculture. *Kolumbu* is used to denote the area filled with the paddy fields lying in between the surrounding elevated areas. Very often *Kolumbu* is marked as the boundary of an area or *desam* (See Chapter I Agricultural Geography).

The *Kuttadan* paddy cultivation prevailed in the marshy lands, deep and low lands, sand cast ashore by rivers and other water logged areas. The peculiarity of this cultivation is that, it has the ability to resist the inundation. Special type of seeds and a particular method of agricultural practices are followed for the cultivation in this field (Chapter I Agricultural Geography)

K°l fields or lagoon fields are another type of fields which are also brought under cultivation. Single crop is possible in these fields due to its water-logged nature. The yield is very rich, for, the soil of this region is very fertile due to the flow of water from the mountains. In the water-logged

areas, people innovated and introduced peculiar type of seeds to suit the geography, season and soil type (Chapter 1 Agricultural Geography).

Naturally, the agricultural implements also varied in accordance with the geographical needs. The practices related to agriculture for its beginning till its harvest is also different according to the variations of geography and nature of the paddy fields. This difference is also manifested in the cultural life of the people of the area. Customs and practices related to agriculture as well as the day-to-day life of the people also evolved in accordance with it.

Nature also influenced the agriculture. Observation of the direction of wind, the shape of rainbow, circles formed around the moon, etc. enabled them to forecast weather and thus to practice agriculture in accordance with such observations.

In addition to paddy, various types of pulses, lentils, plantain, sugarcane, tubers etc. are also cultivated. The literary texts provide us ample

references to the cultivation of the creepers like pepper and betel in areca nut gardens.

Human habitation of this area can be traced back to the Stone Age period. Remnants of these types are recovered from various parts of Valluvanad. Large scale distribution of Megalithic remains and their excellent tomb burials throughout the region suggests that, they were not merely nomads or pastoralists. The discovery of iron implements and pottery help us to relate them to the iron-using phase and their involvement in agriculture. Moreover, much time and labour forces are required for the construction of such rock-cut chambers, transept pillars, vaults, and arches. The megalithic period shows the gradual change from pastoral economy to agriculture based economy. The existence of a mercantile community can be traced from the discovery of those materials, which are alien to Kerala. These types of materials might have reached here on the basis of certain exchange networks. The existence of different social groups like iron smiths, pottery worker, bead maker,

mason can also be learnt from the remains. The comparative permanence in settlement with the dependence on agriculture and the establishment of exchange network relations, existence of different classes, etc. necessitated the emergence of a 'force' in society. Such pockets might have exhibited certain levels of administrative mechanisms and might have brought a political control.

The existence of different categories of *canta*-s, *angi·i*-s, presence of *Chettis*, *Manavalas, Tarakans, Muthans* and other trading communities, presence of trade guilds, *attani*-s, *tannipanthal*-s routes leading to different directions etc. show the brisk trade carried out in these regions (see Chapter II Urban Geography). A controlling power is very essential for the prosperity of trade. This area appears very prominent in trade and agriculture mainly because of its geographical peculiarities. It might be the reason for the rise of a *nadu* like Valluvanad in these areas. The same reason attracted the people especially traders of distant

regions to settle here. Brahmins, *Chettis* of different categories (see Chapter II Urban Geography) Jains, Buddhists, all found their place of settlement here.

The iron ores are largely found in the hills of this region. Even in the 19th century A.D. we come across the iron mining process in certain hills of Valluvanad (See Appendix IV - Deeds and Agreements).

Golden ores are also found in Nilambur valley and Ponnani. It was chiefly obtained by washing the soil in streambeds, paddy-flats and hillsides[1]. The availability of iron ores and gold ores enhanced the importance of this region. All these factors together provided for the prominence of this region.

The proximity of rivers, the presence of hills, and the large-scale availability of iron ores, in the regions like Perintalmanna, Karalmanna, Mannampatha etc. golden ores found in Nilambur valley and Ponnani - all added to the importance

[1] W. Francis, *The Nilgiris,* Madras District Gazetteers, AES, New Delhi, 1994, p.3.

of the region. Trade routes connecting the coastal regions like Ponnani, Kodungallur and Kadalundi with the interior regions of Kongunadu, Kodumanal, Madurai, Salem, Coimbatore, Erode, Mysore and so on passes through this region. This type of trade routes caused the emergence of local centres of trade like Kulamukku, Poyilam, Mukkootta (Chalissery) Puvvattani (Thazhekkode, Perintalmanna), Tirunavaya, Angadippuram, Perumpilavu, Vaniamkulam, Coylammanam, and thus the list continues. The inscriptions recovered from Karnataka and Chola regions show the brisk trade relations that existed with Kulamukku during the 11th century to the 14th century A.D. (see Chapter II Urban Geography).

The presence of *Ninide¿is, Valaµjiyar, Nilpethenniyiravar, Muvviyiravar, padinenbh£mi Tisai Ëyuratti Aiµµ£¤¤uvar*, etc., in the regions show the advanced stage of trade (chapter II Urban Geography). Large number of local exchange centres called *canta*-s and *angi·i*-s and the presence of goods from other regions in these *canta*-s and *angi·i*-s as evinced from the literary

works also substantiate the idea of the prosperity of trade and its inter regional trade relations. The presence of trading communities from different areas in this region along with the craft oriented groups like Kumbaran, Kavara, Vadukans and the like also gives the picture to the inter relations with other regions. These supportive groups of the society contributed for the development of the region. The geographical peculiarities and the co-existence of different social groups created a peculiar culture in this region. In short, studies of this type are highly essential in the sense that the regional components had played an important role in understanding the history of a nation to a large extent.

CHART I

GEOGRAPHICAL FEATURES OF THE STUDY AREA

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Gudallur	Forest area, Plateau, Valley, Cliffs. Knolls, Escarpments, Ravines, Hills and Hillocks.	Foret loam, Black soil, Gravel mixed Laterite soil, Alluvium soil.	Nilgiri hills, Gudallur hills, Pandalur hills, Mudumali, Sigúr ghat, Sispara ghat.	Paddy flats. Paddy cultivation in wetlands. One crop can be raised in the year, as in a tract so much colder than its usual habitat. Paddy ripens very slowly and is eight	Spring, streams, rivers, Paikara rivers, Kunda river, Bhavani river, Moyar river	Todas, Badagar, Kotas, Malarayens, Paniyans.	Remnants of fort	* Cultivated rice, Ragi, Korali and Sámai. * Market at Chérankod amsam. * Weekly market on sunday at Gudallur. * Pandalur bazar. * Gold mining area.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				months on the ground, while the southwest monsoon is the only period when the land is wet enough for it. The seed is either sown broadcast and ploughed in during April before the monsoon				

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				begins (this is called Vállchai); or the crop is transplanted between June and August from seed-beds (náti); or seed is sown broadcast in July after the fields have been soaked by the rain				

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				(*hungai*). A kind of rotation is secured by cultivating a field in these different ways in different years.				
Vazhikkadav (Maruthangodu was the Earlier name of Vazhikkadav) Karulayi Amarambalam Moothedam Akampadam Kurumbalan-godu	Forest area, Hilly area, Scarp, Valley, Plains, Hills.	Gravel mixed black soil, Laterite soil, Black soil, Sandy soil, Boulder stones, Granite, Pebble stones.	Forest area Nariyalamkunnu Kottuparakunnu Kozhamundakunnu Choorakandi Mala Karadiyan mala Kakkadan Kunnu	Vast paddy fields Maruthangada Padam, Chemmamthitta Padam, Moochiparada Padam, Mele Karodu	Chola, streams, Springs, Karakkodan river Marutha river Karimpuzha Chaliyar puzha Cherup	Naykanm-ar, Chola-Naykan-mar, Mala-Muthan-mar, Paniyar, Kurichi-yar, Kurum	*Dolmens *Nannagadi *Chemmathitta Bhagavati Temple	Inscription in Vatteluttu Script from Ezhuthukallu Karulayi Panchayat

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			Thoovala Kunnu Machimala, Manikamudi Kuruman Kunnu	Padam, Pachila Padam, Perumppara Padam, Payimpadam, Puduvay Padam, Panampatta Padam, Thalippadam, Balamkulam Padam, Punchappadam, Thottapoyil Mandamoypadam, Pilakkott	uzha Kuruvanpuzha Cherangem *Thodu*, Big Canal Maruthangodu Canal Arakampoyil Canal Ponds, Wells	ar, Alar.		

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				upadam, Karulaypadam, Kolavattampadam, Karintharpadam, Chettiyil padam, Katla padam, Mullappalli, Varakkulam, Perumpoyil Mylampara, Thekkemunda, Bhoomikkuthu, Panichola, Cherupuz				

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				ha, Pandayalam padam, Kozhalamunda Cheerapadam, Maruthangodu Padam, Chulliyil Padam,				
Nilambur Edakkara chungathara Chanthakunnu	Hill area, Knolls, Valley, Plains, Inclines, Marshy land, Forest, Riverbeds.	Fertile Alluvium soil, Black soil, Fertile soil, Laterite soil, Sandy soil, Clayey soil, Pebbles,	Nadukani kunnu	Paddy fields in Valley, River beds.	Chaliyar River, Cherupuzha, Karimpuzha, Kutirapuzha, Streams, Canals, *Chola*, Ponds, Wells.	Mala-muthan, Chola-Naykan, Mala-Naykan, Aranadan, Paniyan,	*Palaeolithic Implements unearthed from Nilambur *Tools from Nilambur Include choppers, varying in size from	Edakkara *Canta*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		Boulder stones.				Kurumar.	13.5 to 7.2 cm across, scrapers, flakes, cores and borer. Choppers which include both unifacial as well as bifacial types are made on quartz pebbles. Tools were obtained from an erosional terrace of 8 to 10m and from the gravel in the	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							riverbed. * A megalithic menhir in granite is also noticed in the area. *A Ruined temple is seen at Karylayil range of Nilambur reserve forest. * Nilambur kovilakam 13th century Thacharakavil Eradi.	
Kalikavu	Knolls, slopes, Hills	Fertile soil, Fertile		Paddy fields in the Valley,	Kalikavu River, Cherup			

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	& hillocks. Forests, Valley, Inclines, Riverbeds.	Alluvium soil, Sandy soil, Red soil, Laterite Gravel mixed soil, Black soil, Rock.		inclines, riverbeds, slopes.	uzha, Chokkadu river, Kottapuzha, Puttamanna canal.			
Tuvvur	Hills and hillocks, hill slopes, valley, plain.	Laterite soil in slopes, plains, hills and hillocks, Muddy soil in valley.	Chulliyodu mala, Padinjarrimala, Mekkaniyan mala, Morad mala, Mambra kunnu, Chimakunnu, Oothala kunnu, Parayaru	Kundilam padam Ëma Poyil Neelacheri are the fertile paddy fields	Olipuzha (which merges with Kadalundi puzha) Kalikavu puzha (which merges with chaliyar) *chola*, spring, streams,	Kaniyar	Nannangadi recovered- A place by name Nannangadi Kunnu is also seen	Ezhuthanipara

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			kunnu, Chennakunnu, Moochi kunnu, Nadukunnu, Neelikunnu, Karuvan Kotta kunnu, Kili kunu, Nellikunnu, Valarattu kunnu, Kalakunnu, Thekkunnu, Kippara kunnu, Kurikkunnu, Poolakkunnu, Nannangadi kunnu, Kidakunnu,		*thodu* ponds and wells			

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			Kaniyar kunnu, Kottakunnu.					
Pandikkad	Hilly areas, scarp, knolls, slopes, valley, coastal plains, water bodies.	Laterite soil, and Alluvium soil.	Chudala kunnu, Parakkodu kunnu, Valaradu Kunnu, Tudiyan mala, Chela Maniyan mala, Mayyan mala, Parayan kunnu, Pooyamkunnu, Mankkunnu, Chelattu kunnu,	Odom padam, Poolamanna padam, Valaradu padam, Vallikam parambu, Vettikkattiri Kodasseri padam.			* Mesolithic implements recovered.	Place names: *Valluvangad *Marutapadam *Pattikkad *Theyyamppadi-kkunnumal of Pandikkad Amsam was given in lease to British for iron mining by Shri. Vallabha Valiya Raja of Valluvanattukara on the basis of a *pattam* rate of Rs. 25/ per

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			Theyyamppadikunnu.					annum. The deed was executed in the year 1832 A.D. (see Appendix III).
Edvanna	Hills and Hillocks, Valley, *Vayal*, River beds.	Laterite soil, Forest loam in hilly areas, alluvial soil in River beds.	Cholir kunnu, Chekkunnu, Kolappadu mala, Ottaka Mutuku Chenkunnan mala, Parakkunnu, Chettiyar kunnu.	Traditional agricultural village, vast and fertile paddy fields in riverbeds, *vayal* and slopes	Chaliyar *Thodu*, Pond, Well.	Mutuvar		Edvanna Angadi
Porur Agricultural Village	Hilly area , Valley, plain,	Granite Rock, fertile black soil, Red soil	Kottakkunnu, Vallikkunnu, Eranjikunnu, Malakkal	Traditional Agricultural village, vast, fertile and rich paddy	*Kakkathodu,* *Komban chola,*			*Edappulam Angadi, Place names like *Cheriparamb*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	Damp areas. (*Vayal*)	and sandy soil, Alluviyal soil and sandy soil.	kunnu, Nellikkunnu, Chelekkad.	fields like Pookadam padam are seen.				*a*
Trikkalangode	*Vayal*, Parambu, hill and hillocks, slopes.	Fertile black soil, Alluvium soil.	Kirakunnu, Karuvin mala, Kongamala, K°ramala, Muthassimala, Perumkunnu, Kappumkunnu, Pulimala, Karilikkadu kunnu, Poola kunnu.	*Nirathiyundakkiya padam*, *Kilachumdakkiya poyil* (these are the names seen in Revenue records for paddy fields in these region) *Iruppukandom*.	Chaliyar *Thodu,* Ponds, Wells.	Malayan, Panikkan, Palliyara Kanakkan.	*Megalithic remains like Nannangadi recovered *Different varieties of megalithic monuments like Toppikkallu Kudakkallu Mutumakkatha-zhi etc. are seen from Edaykad and Mylooth area. *Potteries	*Places like Asari thara, Mannan Thara, etc. *Mukkilangadi

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							and Iron implements are also recovered *Rock cut caves in laterite rock are also seen here. *Rock Inscription at Karikkad Temple * Karinkali Kavu at Karakunnu	
Thiruvali Agricultural village				Vast, rich, fertile and even paddy fields.				Place name punnapala
Vandoor	Upland plains, Scarp, Knolls,	Laterite soil, Rocky area,	Kottampara kunnu, Kokkodan kunnu,	Kanjiram padam, Koorikundu	Kutirapuzha (flows through the northern		* 6 Dolmens, and an equal	*Vandurangadi Weekly *Canta* at

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	Valley, Plains, River beds.	Alluvium soil in river beds.	Pottakkunnu, Kalappid kunnu, Kalari kunnu.	padam, Kuyyam Poyil, Koorad Pallipadi padam, Panampoyil.	side)		number of other rude stone monuments.	Pallikkunnu on Tuesday *Angidi pira *Attini *Ch®rimala *Niyittukallu *Pala Kolumbu
Manjeri	Elevated regions, hilly areas, hill slopes, knolls, plains, *vayal*.	Gravel mixed Red soil, clayey soil, Alluvium soil, Laterite and Granite rocks.	Kunkkattu kunnu, Chambrakunnu, Vellapara kunnu, Kanjirattukunnu, Tuppilikkattu- kunnu, Kallaykakunnu, Pucherikunnu,	The vast and fertile Payyanadu Pilakkal Padam, Plakkal padam, Karuvambram padam, Narukara padam, Veembur padam.	Kadalundi puzha, Streams, *chola, Thodu*, ponds, wells.		* Dolmens, Menhirs, *Toppikkallu of Pattarkulam, *Rock Cut Caves in Laterite rock at Narkara village, *Stone circles.	* Manjeri *Canta* on Wednesday Mancheri *canta* is famous for cattle trade * Chantakunnu *Ënapirakunnu *Chettiyangidi *Attini *Karinkalikkavu

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			Malolakunnu, Thuvvakunnu, Kannikunnu, Kasala kunnu, Chantakunnu, Ënapira kunnu.					
Vengara	Riverbeds, plains, *Vayal*, Knolls, hill slopes, elevated hills.	Sandy soil in river beds, Red soil, laterite and Gravel mixed soil in plains and knolls, clayey soil in vayals, granite	Nellikkunu	Paddy fields in Riverbeds, *Vayals,* Plains.	Kadalundi River, Vengara *Thodu*, Chengani *Thodu,* Cherur *Thodu,* Areeka *Thodu*, Valiya *Thodu, Valiyora*		* A dolemen and a Rock Cut Cave.	Nellikunnu of Vengara Desam was given in lease to British by Shri Vallabha Valiya Raja of Valluvanattu kara for iron mining on the basis of Rs. 25/- as *pattam* rate

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		rock, sandy soil, granite rocky mixed soil in hill slopes and hills.			*Thodu*, and Moozhikal Thodu.			per annum. This deed was executed in the year 1832 A.D (see Appendix III).
Kolappuram (Vengara block)	Not more hills or hillocks. It is a region of even land.	Gravel mixed soil, Vayal soil, Red soil, Rock.	Not more.	Pattisseri padam, Peruvallur padam, Kuttoor padam, Kolappuram Vayal, Punchappadam, Pattisseri Vayal, Koduvayur padam.	River Kadalundi, *Chola,* Canal, Ponds, Wells.		* Kudakkallus at Kudakkal area near Kunnumpuram * Attani * Kalarithara * Koduvayur Sri.Subrahamanya Swami Temple	Place name: * Irumpu Chola * Kakkod Kolumbu

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Pookottur, Valluvambram	Elevated regions, slopes, valley (slopes lie in between the elevated regions and valley).	Gravel mixed soil, Sandy-mixed-clayey soil, granite and Laterite rocks.	Memadkunnu, Kottaram kunnu, Mani Parambu, Cholakunnu, Kakkakunnu, Karukkan kunnu, Mailadi kunnu.	Vast and rich paddy fields, valley formed the vayal (paddy fields) slopes also used as agricultural fields. Pullara padam, Vellur padam, Aravankara padam, Mundi Thodika padam, Valluvambram padam.	*Chola*, streams, pond, well.		11th century vattezhuthu inscription	Place name: * Attanikkal * Punnappala
Edayur (Forest region)	Plateau, hill slopes, plains, valley.	Laterite soil, fertile alluvium soil	Muttuvazhikunnu, Kakkappalla kunnu, Eliparambu	Paddy fields scattered in hill slopes, Even regions, and				Old mosque is also seen here Munakkal

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			kunnu, Palaparambu kunnu, Chiratta kunnu, Thaniyappan kunnu, Koda kunnu, Katha kunnu, Valiya parambu kunnu, Vellimam mala, Angadikunnu, Thurumpan kunnu, Muthuttiyil kunnu, Valiya kunnu.	valley Mavandiyur padam, Karakkad Chonandan Kolambu, Karakkad Padam, Thindilam padam.				Mosque
Kottakkal	Hills, hill slope,		Kottapparambu					

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	vayal		Kunnu, Valiya paramba kunnu, Mayiladikunnu, Thokkampara kunnu.					
Koottilangadi	Hilly area, knolls, plains, River beds.	Sandy mixed feritle Alluvium soil, clayey soil, hard laterite rock, Red soil.		Paddy fields in river beds, plains, and slopes of hills.	Kadalundi river Canal Pond, Well		* Rock cut cave Padinjattu muri *Chellur Kotta	Kootilangdi *Canta*
Kodur	Escarpments, Plains, Knolls, Scrap, River	Fertile Alluvium sandy soil in the river beds Laterite soil in the	Kilan parambu kunnu, Vettan paramba kunnu, Cheruparam	Vast and fertile paddy fields	Kadalundi river		* 7 dolmens *Kovu Siva temple at Pazhamallur	Place name * Pazhamallur

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	beds.	hill tops Laterite mixed muddy soil in the hill slopes, fertile clayey soil in the plains	bu kunnu, Kariparambu kunnu, Vattaparambu Kunnu, Kalamankadu Kootan kunnu, Kolaparambu kunnu, Valiyaparambu kunnu.					
Kurava -it is the metropolis of Valluvanad	Hill, slopes, valley, River beds, water bodies.	Laterite Red soil, Alluvium soil, granite rock.	Hills on all 3 sides -East South and West	Vast paddy fields in valley, riverbeds, and in the slopes of hills.	*Cherupuzha in the north. It merges with Kadalundi puzha at Koottilangadi, *Mukthiyar-kundu puzha			Kurava palace- the palace where the Raja of Valluvanad resides *The Kalari of Chandrathil Panickars- the leader of the Chavers

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
					*Makaraparam-bu puzha. It merges with Kadalundi puzha at Koottilangadi, Canals, ponds, wells .			of Valluvanad, still exists there. *Place name- Pazhamannur Arangottukara Kulambu Cherukulambu Chattiparambu Perunnanmalai padaparambu
Makaraparambu	Upland plains, Knolls, plains, valley, River beds.	Red soil, Laterite and granite rock, alluvium soil in river	Kottakkunnu, Vezhamkunnu, Kandamparamu Alumkunnu,	Paddy fields adjacent to rivers and canals	River, canal, pond, well			*Makaraparambu Angadi on the banks of Mukthiyarkundu puzha *Two Kalams

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		beds.	Cholapara kunnu, Kummini kunnu, Vellottu kunnu, Irikkaparambu kunnu, Thanikkodu kunnu.					known as cherikkal existed near the Angadi *Kachinikkadu Muthan vela
Mankada	Upland plains, knolls, valley, River beds, scarp, slopes, hills, plains.	Fertile Alluvium soil, Red soil, Laterite.	Pandalur Mala, Kooman Kunnu, Kaippalli kunnu, Ingattu kunnu	Mankada padam, Poovam padam, Vellila Thachotta padam, Poozhikkunnu padam, Kootil padam, Cheriyam padam, Mukkil	Anakayam river in the West Kunthipuzha in South East		*Menhirs at Panikkaru Kunnu * 2 curious caves, or rather sub-terranean passages, said to run for a quarter of mile underground.	Iron ore mines Ingattukunnumal of Mankada Amsam was given in lease to British by Sri. Vallabha Rama Raja of Valluvanattukara for iron mining on the basis

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				cheriyam padam, Vengasseri padam, Edamannil padam.			* A Vishnu Temple with a Vattezhuthu inscription on a Granite slab.	Rs.25/ as *pattam* rate per annum. This deed was executed in the year 1832 A.D. (see Appendix III) *Place name Cheriyam, Chanthakulam *Mankada *Ayiranazhi *Kadannamanna, *Aripra *Kovila-kams*
Puzhakkattiri	A vast, even area covering from Malaparambu in	Laterite soil, Red soil, Alluvium soil.	The most elevated area is Palur kotta. The other elevated	Vast, fertile, even and rich paddy fields.	Cherupuzha			*Chief Minister of Valluva Konatiri was Karuvayur Moosad

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	the south, Kunduparambu and Kuzharambu in the north, Cherakaprambu and Aripra in the east and chovavana Naranath in the west		regions are velluparambu Chemmeen parambu Kandamparambu					presently resides at puzhakkattiri and Kadungapuram
Angadipuram -heart of Valluvanad	Elevated hills, upland plains, valley, plains, scarp, River beds.	Laterite soil, Alluvium soil, Sandy soil.	The most elevated place is the Ëttirikunnu in the Southwestern side. Mannarambu is another elevated	Vast and fertile paddy fields	River Kadalundi, ponds, Wells.		* Large Dolmens *Tirumandham -kunnu Bhagavati temple * Chaver Thara	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			area				*Chaver kadu *Kottaparambu	
Moorkanad	Valley, Knolls, scarp, high hills, plains, River beds.	Muddy soil, Red soil, Laterite soil, Laterite rock, granite rock, clayey soil.	Mundummal kunnu, Kudalakkuzhi kunnu, Kilikkunnu, Thakkilikkadu kunnu, Thakara kunnu, Putuvaya kunnu, Tudiyar Kotta kunnu, Nambidi kunnu, Karappatta kunnu, Vakil kunnu, Ambazhakunnu,	Vast and fertile paddy fields having a collection of 88,000 para paddy as pattam Nelminippadam Thazhekkad Palliyal Kayal Padangal, Muringan Thodi, Palliyal, Pannikkodu Parakkal kundu Vakal kolumbu Paingadu, Paingadu	River, Canal, Chola, Streams, Ponds, Wells.			Vengadu kotta and Kottayil Temple *Kolathur Chanthapadi weekly *canta* Kolathur *canta* & Vengadu old *canta* The head quarters of *Kolathur *Thampuratti* the eldest of woman of Valluvanad Royal family Mankada Ayiranzhi

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			Vellottu kunnu, Thena kunnu, Paingadu kunnu, Thora kunnu, Murikkal kunnu, Irulam kadu kunnu, Manja chola kunnu.	Kolumbu Vakal Kolumbu Palliyal Kolumbu				Kadannamanna, Aripra and Kolathur *Kovilakam* situates here. *Kolathur variyar 3rd among the 18 ministers of Vellatiri also belonged to this region. (The first Puzhakkathuri Moosad, the second Appamkalam Pizharadi of Pang) *Palur Kotta of Tipu Sultan *Tudiyar Kotta

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Pulamanthol	Hilly area, scarp, knolls, valley, plains, riverbeds.	Laterite soil and stone, hard rocks, sandy, clayey soil Aulluvium sandy soil	Malaparamba Chirattamala on the north, Cherukattu Kunnu, Kilikunnu, Chelarkunnu Kakkunnu, Kiliyanpara of Kattupara Kunnathu parambu	60% paddy fields. Vast and fertile paddy fields, with rich yields	Kuntipuzha on the South, Malayakulakkad chola- it originates from Cheerattu mala, Edathara chola- originates from Malaparamba, Edappalakkodu Chola Big and small ponds and wells Thuthapuzha South-East		* Dolmens and Nannangadi recovered	Kattuppara weekly *canta*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Elamkulam	Hills, scarp, knoll, valley, plains, plateau.	Laterite in hill tops, granite rock in hill slopes and high plateau areas.	Chola mala Cheerattamala	Vast, even, fertile, rich paddy fields	Thuthapuzha a Chola Streams Wells, ponds		Megalithic remains are largely recovered from this area. Kottaparambu in Pulinkavu is an important Megalithic site. Material remains belonged to 1000-15000 prior to christ recovered from here	Places likes Mutukurssi
Aliparambu Anamangadu	Elevated hilly area, River beds, upland	Gravel mixed soil, Red soil, Gravel	Chalungu kunnu, Chelamala, Madambra	Vast, fertile and rich paddy fields	Thuttapuzha in the east		* 24 dolmens from Aliparambu and 5	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	plains, scarp, knolls, plains, valley.	mixed soil Salinity is more in the paddy fields of this region.	kunnu, Koothuparambu kunnu, Kottakunnu, Chelakunnu, Kammala kunnu, Muttathu kunnu, Puttakunnu.				dolmens from Anamangad.	
Edapatta	Forest region, slopes, Vast even areas of paddy fields	Boulder stones and Granite rock, Laterite rock, hard rock, Gravel mixed Red soil, Fertile black Alluvium	Parayanmadu mala of Moonadi, Srampikal kunnu.	Vast even fertile, rich paddy fields, *Modan* cultivation in *parambu* regions also prevailed	Olipuzha in the north, Valliyar alias Kadalundi river in the south, *Chola* flowing from parayan madu kunnu		*Megalithic remains recovered from Moonadi *Nannaangadis of Ambala--parambu *Remains to temple at the tope of the hill	* *Cheriparambu* *Thuruthi* * Famous *Edapatta karthika*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		soil.						
Melattur Keezhattur Idayathur	Hills and hillocks, valley, Knolls.	Laterite Sandy soil, river beds	Pandallur mala, Purayan mala, Parakkoda kunnu, Chola kunnu, Parayan kunnu, Nellikkunnu, Kottiyal kunnu.	Paddy fields in between hills and hillocks	Villarpuzha Kadalundi river Olipuzha *Chola*, Streams, Springs, Canal, Ponds wells		* 15 dolmens at Melattur.	* Mulliyar Kurussi
Vettathur	Elevated hills, knolls, vast and even paddy fields	Fertile alluvium soil, Rocky area in the elevated hills.	High hills, knolls	Vast, fertile, even and rich paddy fields	Canals, Pond, well		* Dolmens and Menhirs.	
Thazhekkad Arakkaparambu	Hill tops, scarp, knolls,	Black Alluvium soil, Red	Thazhekkod is the valley of	Vast, even fertile, rich paddy fields	Kadalundi river	Alachar	* 46 dolmens at Arakkapara	*Poovathani commercial

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	plains, valley, upland plains.	soil, Muddy soil, Rocky area.	Ammikadan mala, Vattuvakunnu	in the valley, *Betel cultivation	*Chola*, Streams, Spring, Canal, Pond, well		mbu. * Poovattani of Thazhekod *A place by name Karikkallathani is also there	centre *Weekly market on Monday *Cattle *canta* was also flourished there **Tannirpanthal* near the *Karikallathani* *Cerikkallu *Valluran, Arakaparambu **Kavu*-s *Uppukavu* *Karinkali Kavu* * Isolated idols seen in *Parambus* *Vattuvakunn

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
								ummal of Arakaparambu was given to British in lease for iron mining by Shri. Vallabha Valiya Raja of Valluvanattukara on the basis of a *pattam* rate of Rs.25 per annum. This deed was executed in the year 1832 A.D (see Appendix III)
Mannarkkad	Places suffixing Kurissi are largely seen	Red soil Laterite soil Pallyal soil Vayal soil	Hills of Kalladikod, Tiruvazhamkunnu, Kanjiramkun	The vast low-lying paddy fields are seen from Edathanattu	Bhavani river, Kuntipuzha, Nellipuzha,		*Palaeolithic evidences as surface finds and in	The famous Evergreen rain forest silent valley is situated to

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	here-karakurussi, Nellikurissi, Mudukkurussi etc. Plains, Hills, Slopes, River beds, Escarpments, Valley, high hills, Scarp, cliff, Inclines, Low lying plains, upland plains, Dense forests.	Alluvium soil Fertile Black soil Laterite rock Granite rock Clayey soil, Gravel soil, Hydromorphic and forest loam, Granite rock	nu, Amayamkunnu, Koomancheri kunnu, Nedumpiyam kunnu, Kutirampatta kunnu, Vellila kunnu, Vennem kunnu, Alamkunnu, Kakkad Kunnu, Mattumkunnu, Nayadipara, Muthankunnu, Peralam kunnu, Pulimunda kunnu, Thengakund	kara (Previous name Nellikurussi) to the hills of Kalladikode- The vast paddy fields. Paddy fields- in between the hills is also seen. Slopes of hills, vayal- low lying plains, Parambu- upland plains, Rich and vast Tenkara paddy fields (These area are still known as the	Kanjirapuzha, Chooriyodu puzha, Palakkazhi puzha, Muriyamkanni puzha, Machan Thodu, Kundan Thodu, Ariyur Thodu, Maleriyam Thodu, Puliyampara Thodu, Wells, ponds, Chola, streams.		stratified context were discovered from Tenkara. *Chopper-scraper- and flake recovered *A few hand axe types are recovered from Tenkara *Mesolithic tools consists of flake implements are recovered from Cherakkalpadi east of	the north of Mannarkkad. * Podirnnikunnu-mmal of Thachimpara Amsam was given in lease to British for iron mining by Shri. Vallabha Valiya Raja of Valluvanattukara for a *pattam* rate of Rs.25/ per annum. The deed was executed in the year 1832 A.D (see Appendix III).

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			an Mala, Pila kunnu, Athipattakunnu, Mundambalam kunnu, Kundur kunnu, Marutam chola Kunnu	granary) Idassery padam, Athippatta padam, Paraka padam, Narukkodu padam, Cholodu padam, Cheripadi padam, Cherumpadathu padi padam, Aramkundu padam, Athipatta padam, Mundedathu padi padam, Melekodakkad Karumalikavu Padam,			Mannarkkad town	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				Kalamparambu Palodu padam, Illathu padi padam, Chempayi padam, Parakallipadam, Kalathumpadam, Vazhekkad padam, Kunnumpuram padam, Potiyil padam, Thallachirapadam.				
Attappadi	Hills & hillocks, knolls, mounds, scarp, declivity,	Black soil, Red soil, gravel mixed soil, muddy	Siruvani hills Malleswaran hills Kallamala Manthimala Onthamala	Paddy fields spread in between hills, plains, valley, knolls,	*Chola,* Spring, Siruvani river Bhavani river	Irular Mudugar Kurumbar	*Palaeolithic evidences as surface finds and in stratified	*The famous Ever green rain forest is situated to the north of Attappadi. It

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	inclines, escarpments, valley, plains, plateau, forest	soil, Alluvium soil, Lime stone, Boulder stones, Pebbles, Granite rock.	Idinjimala Munimala Kurukkanmala Ommala Mukkali	escarpments, etc.	Kuntipuzha Kanjirapuzha Tuppanadpuzha Ambankadavu Thodu		context were discovered from Mukkali chopper-scraper-and flake are also recovered * 6 Mesolithic sites are discovered from the river basin of Bhavani. The various types of Mesolithic implements were mostly made in flakes. Blade	is noted for many rarity. *Punam Cultivation *Kottathara *canta*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							elements and the microlithic forms were rare, and the percentage of finished tools was less. Artifacts were exclusively made on locally available coarse grained, milky guartz. Mesolithic implements on quartz is the fine example of their	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							mastery over the raw material. Implements such as bifacial points, lunates, burins, borers, and small unifacial and bifacial pebble need special mention for their remarkably different morpological, technological and typological	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							characteristics. The non-geomatic and aceramic Mesolithic industry is more or less similar to those obtained from various parts of Kerala, coastal Karnataka and Tamil Nadu. * A group of 40 menhirs in granite at Kottathara, Sholayar	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							panchayat of Attappady block. * 3 Menhirs in granite at Anakatty on the banks of the river Koduveri, a tributary of river Giruvani, Sholayar panchayat of Attappady block.	
Kanjirapuzha (Its earlier name was Pottasseri)	Plains, slopes, upland, valley, plateau, riverbeds	Gravel mixed soil & laterite in hill slopes, sandy and alluvium	Koonan mala, Mankada mala, Nottamala, Kendaka mala,	Paddy fields are seen at hill slopes, uplands, plains, valley.	Kanjirapuzha, Poonchola puzha, Pampan Thodu puzha,		*Palaeolithic evidences as surface finds and in stratified context	Thick forests, at Poonchola, Irumpakan chola, Cardamom, *Elavangam*, *Karuvapatta*,

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		soil in plains, fertile soil in hill areas, clayey soil around the Kanjirapuzha dam area and Irumpakan Chola, Pebbles, Stone, Boulder stone, Granite rock.	Kallamala, Rayam Thuruthi kunnu, Mundakunnu, Akkiyam Padam kunnu, Eyambalam kunnu, Thoduvazhi kunnu, Chembra kunnu,		Streams of Irumpakam Chola.		were discovered from Kanjirapuzha chopper-scraper-Flake recovered. *Stone Age tools on horn blende gneiss, veined quartz & crystalline quartz, similar to those of Teri industry has been collected by P.Rajendra	*Pandakkatta, Cheenikka,* honey, wax etc. are plenty in these forests. Rattan (NqcÂ), coastly like Teak, *Etti*, *Irupool, Marutu, Chadachi*, etc are also plenty here. Bamboo are also largely seen.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							n from the Dam site area. * Pebble deposits recovered from the dam site area. Near the river was seen a coarse pebbly and boulder bed at the base followed up by a pebbly gravel and topped by red laterite clay and soil. A few choppers on vein quartz	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							were found at this site.	
Malampuzha	Slopes, Upland, Valley, Plains.	Clayey soil, Gravel mixed soil, Sandy soil, Laterite soil, Red soil, Alluvium soil, Pebble stones.		Vast and fertile paddy fields	River, streams		Palaeolithic, Mesolithic and Megalithic remains are recovered. Chopper-scraper flake unearthed pepple deposites can be seen at the base superimposed by a series of sand and silt beds. Near Malampuzha a dam site	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							are exposed secondary laterite fine gravel and sand in the sections of which were found numerous quartz (both vein & crystal) flakes, cores, choppers and few blades. Among these are a few retouched flakes and blades and finished tools like	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							crescents. Other tools are awls, and borers and a few simple points comparable to Megnanapuram Teri Industry from Tamil nadu.	
Para Kozhijampara, Tattamangalam, Pudunagaram, Tenkurussi, Nallappully.	Hills, Plains, Valley.	Fertile Alluvium soil, Rocky area.		Vast and fertile paddy fields	River, *Chola,* streams, Channel, ponds, wells.			Tenkurussi, Vilayanchathanur & Vilayannur, received as reward for resisting Chola invasions. Interview with Chondath

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
								and Angarath royal families of Nallapally. They told that they were the border chieftains of Valluvanad. Edathara, Parali and Nallepilli are described as the enclaves of Valluvanad Moreover, *Valluvanmar parambu* is seen in the Settlement Register of Palakkad District. *Valluvanmar parambu* Survey No.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
								58/2, Pisuvallam Desam No. 60, Palakkad Taluk, Malabar (Dist.) Survey and Settlement Register, Calicut 1902.
Kannambra	Plains and Hilly areas (Kalleri plain)	Fertile soil, Gravel mixed soil, sand mixed soil, rock are also seen.	Kutiran Mala, Choorkunnu, Marutakunnu, Vavumala, Valuvechcha para, Chemmannam kunnu.	Fertile, rich and vast paddy fields in the hills slopes and valley.	Kannambra *Thodu*	Earliest people Malayar, Parayar, Cherumar.		*Sree Kurumba Kavu *Katirvela on Makaram Ist *Kannambra Vela of Kurumba kavu *Kurumali kavu and Kurumali vela
Vandazhi	Vast plains and	Alluvium soil in	Vellattiri mala,	Fertile, vast and rich	Vadakkeppuzha,			

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	hilly areas, hill slopes, valley.	hills, black & fertile soil in hill slopes, fertile Alluvium and Gravel mixed soil in plains and valley.	Kunjarpathi mala.	paddy fields.	Olipparapuzha, Cherukunna puzha, Streams, Spring, *Chola*.			
Mannur	Knolls, Hills and Hillocks, Plains.	Laterite soil, granite rocks, fertile alluvium soil.	Cherumpala kunnu, Kottakkunnu, Kizhakkum puram Õttayam kadu, P®radi kunnu,	Vast, rich, even and fertile paddy fields	River, Ponds, Canal, Wells.		Megalithic remains of different varieties are seen here	Panangadu Moopil Nair called Mannur Moopil Nair, who, from the directions of Vellattiri was in charge of this area. It included 9½ desam Vadasseri,

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
								Keralasseri, Tadukkasseri, Kizhakkumpuram Mannur, Nagarippuram, Peradikunnu, Cherumbala Poothanur and Pampadi (½ desam) of Tiruvillvamala.
Pazhayannur	Hills and Hill slopes, Plains.	Laterite, Red soil, Black soil, Clayey soil, Fertile Alluvium soil.		Vast, fertile and rich paddy fields	Gayatripuzha flows through Northeastern side, streams, *Chola, Thodu*, Ponds, Wells.		Excavated two transepted cist-circles with antechamber and urnburials.	*Pazhayannur kavu *Pazhannur *canta* * Remains of an old fort.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Parali	Hilly areas, knolls, valley, plains, upland plains, Rocky area.	Fertile Alluvium soil at plains and valley	Kalladikodan mala, Ayyar mala, Vallikodan mala, Thenur kunnu, Tharakunnu, Kinavallur kunnu, Kundu kadu, Odannur kunnu, Vazhakka para,	Fertile and vast paddy fields in the valley and plains. Paddy fields in the river beds of Bharatapuzha	Rivers Kalpatti puzha and Kannadi puzha merges at Parali Bharatapuzha		Stone implements recovered from the gravel beds and alluvial terraces.	
Piriyaram Gramam			Kurussimala					
Mankara	Hilly area at Kalloor hills- Not inhabited, Upland plains- highly inhabited	Laterite soil, Gravel mixed soil, Alluvium soil.	Kalloor mala	Paddy fields, plains, valley River beds			Middles Paleolithic tools comprising a few choppers and scrappers	Mankara Nair, from the directions of Vellattiri was in charge of this area.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	area , Valley, Riverbeds.						were obtained from Mankara. *Mesolithic remains are recovered. It consists of flake implements	
Mundur	Knolls, Inclines, scarp, escarpments.	Granite soil, Black soil, Red soil.	Kalladikodan hills	Paddy fields in between hills and hillocks			*6 dolmens 34 menhirs, 9 stone circles recovered. *Jain image Abhinanthan is recovered from here	By path
Kongad	Plain, knolls,	Clayey soil,	Mucheeri kunnu,	Vast and fertile paddy			*8 dolmens surrounded	*Pazhamozhi-Mamamkam*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	Inclines and Upland regions	Gravel soil, Granite rock, Laterite rock, Red soil.	Nayadi kunnu, Kottakunnu, Chadayara kunnu, Pannikkodu kunnu, Poocham kunnu, Athikunnu.	fields Mucheeri padam, Vellappuram padam, Parakkodu padam, Chirakkulam padam, Karani padam, Kottasseri padam, Kunduvampadam.			by stone circles and 32 menhirs. *Kongad Tirumannam kunnu Bhagavathy temple	*Kannan Kongattil Koodai* (amam¦w ImWm³ tIm§m-«nÂ IqsS) *Kongad *canta*
Keralasseri	Hilly area, high hills, knolls, valley, Rocky area, Laterite rock and granite rock.	Gravel mixed Red soil, Laterite soil, Alluvium soil.	Pullanimala, Kudiyirikkumala, Vellaramala, Nattikkal mala, Pokkadan mala, Ettikkunnu, Palayan	Vast paddy fields and uplands are seen. Vellaranda padam, Ayanari padam, Kachanadi padam, Vennadi	River, Streams, Ponds, Wells.		Rock cut caves, Underground tunnel, Nannangadis.	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			kattu kunnu, Malayaru kunnu, Odakunnu, Pulkudi kadu, Ottupara, Ovupara, Pamperiyan para.	padam, Chirappada padam, Perumbi padam, Perunda siva padam, Ambala padam, Cheenallipuram padam, Kallappadi padam, Keezhumuri padam, Pazhangoth padam.				
Sreekrishnapuram	High hills, Knolls, Slopes, Plains, Riverbeds.	Red oil, Laterite soil. Fertile Alluvium soil.	Marungodan mala, Chathan kunnu, Chinmaya kunnu, Nilavili kunnu,	Rich and vast paddy fields. Periyapadam, Perumkollappadi padam, Mundakkodu			*15 Dolmens *Nannangadis are largely recovered *Vattezhuthu	*Perumangodu *canta* * *Karthika vilaku* festival * *Ucharal vela* at Mahakalikavu

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			Parakunnu, Kottamala, Panthalangadan mala, Perumpoth mala.	padam, Cherumukkam paddam, Mathoori Kizhippadam, Kulakkattukurussi Poonthiyil padam, Kundanpadam, Manali-Koottala Kalankallingal Kuyilodu padam, Ambazhappulli padam, Kodungal padam, Thalayanakkadu Chendekkodu			inscription, at the temple Vadukanam kurussi	*Many other festivals

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				Mundakkal padipadam, Thazhathe padam, Edappalli padam, Pachayil padam, Vettikkuzhipadam, Venkala padam, Punchappadam, Tharathil padam, Pookkottu padam.				
Trikkatteeri	Upland plains, low lying plains, knolls, valley, Granite rocks.	Laterite soil, Fertile alluvium soil, Gravel mixed Red soil.	Kizhurmala, Chemban mala, Punthoor mala, Palappattakunnu, Mattummal	*Parambu*, *Pallyal*, paddy fields	*Chola*, streams ponds, wells		*Munnumurthi temple It is noted for wall paintings and architectural beauties	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			kunnu.				in wood The construction style of the temple is ancient.	
Vellinezhi	Hills and hillocks, Knolls, Upland plains (Parambu), Low lying plains (Paddy fields).	Fertile Red laterite soil in the vast slopes and plains. Boulder stones, granite rocks, hard laterite rock in the hills, fertile muddy soil in the low-lying	Thekkukunnu, Ambalam kunnu, Karalam kunnu, Pla kuttam kunnu, Kadukam kunnu, Kizhakkekara kunnu, Changalothu para, Nellippatta kunnu, Doorathumala, Cherumala,	*Muppoovin* paddy fields- *Virippu*, *Mundakan* and *Puncha*. Fertile and of vast paddy fields	Rich *Cholas*, streams, Tuthapuzha (Vadakkepuzha), Canals, Ponds, Wells.		*8 dolmens * Rock cut cave along with iron implements such as swords, wedges, ploughshare, ring stand and *Megalithic pottery recovered.	Trees like Teak, *Maruthu, kayni* etc. Palm trees are largely seen.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		lands.	Panthalangadan mala, Kulakkadan mala, Koomban kunnu. The highest point is the Koomban kunnu of Kulakkadan mala					
Pookottu kavu	Knolls, slopes, plains.	Boulder stones, granite and Laterite rock, Sandy and fertile alluvium soil in the plains. Laterite soil in slopes of	Koonan mala, Pattimala, Manjakadan mala.	Vast and fertile paddy fields	Streams, *Chola*		*Megalithic remains are largely seen at Kattukulam, Kinasseri, Kalluvazhi, Munnoor kodu * The old temples Pariyanam patta and Kalikavu	Makaram 30th is celebrated as ucharal at Kalikavu of Pookottukavu.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		hills.					* Animal sacrifice (goat, cock) was also done.	
Karimpuzha	High hills, Knolls, Valley, Plains, Riverbeds.	Fertile Black soil, Red soil at Kullukilliyad, Kottappuram, Kunnakkad.	Idumpan mala, Pompra mala situates to the north of Pompra and Elumpulasseri.	Rivers and fertile paddy fields surround most of the area.	Kuntipuzha (originates from silent valley) Nellipuzha (flowing from Manthampotti) Churiyodu puzha (flowing from Kanjirapuzha) Thunattu puzha (flowing from Meenvallam)	Nayadi	* 5 Dolmens from Elumbulasseri. * 8 Rock cut works supposed to be the remains of ancient mines. Vallur Kovilakam	An old village of Valluvanadu and also a centre of Nedunganad-a minor chieftain under Valluvanadu * After 13th century it became a centre of Eralpadu

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
					Kuntipuzha, Nellipuzha, and Churiyodu puzha merges with karimpuzha at Changileeri and Thupanttu puzha merges with Karimpuzha at Koottilakadavu. It is called as Karimpuzha due to the colour change of water			

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
					during the rainy season. Thumpakanni puzha Chempayi canal also called Pananthodu kunnakkad canal			
Kadampazhipuram (Its earlier name was Vayillakunnu)	Hilly areas, Plateau, Knolls, Plains, Valley.	Clayey soil, Sandy soil, Red soil, Clay & laterite soil, Granite and Laterite rock, Gravel mixed	Pilamala, Pattimala, Chirattamala.	Vast and rich paddy fields	Thuppanadu puzha		* 7 Dolmens *Megalithic remains are largely seen * Attani * An area of toll collection, as revealed from its name	Granary

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		soil.					itself.	
Cherupulassery	Hills, Plateau, Plains, Knolls, Delta.	Laterite soil, Red soil, Rocky soil, Mud soil, Fertile Alluvium Soil in Delta, Blocks of granite Rocks, Laterite rocks.	Veettikadan kunnu, Oravakkaya Kottakkunnu, Swamiyar kunnu are the high hills	Vast and fertile paddy fields. Paddy fields lie in the slopes of hills, plateau, and riverbeds. Panniyam kurissi padam, Koramba padam, Kavuvattam padam, Karukkil padam, Karumanam kurussi padam, Anakundil padam, Mandakari padam, Cholakal	Thuthapuzha, Canals, Ponds, Wells.		*Anthimaha Kalan Kavu and Ayyappa temple, Karalmanna * Panniyam kurussi kavu *Arim kunnathu kavu *Arekavu	*Granary of Valluvanad *Kacherikkunnu- an old centre of commerce - Weekly markets held here. * Kalavela festival Katirvela Ucharal vela at Puthanal kavu. The festivals of Valluvanad should begin only after the Ucharal vela of Puthanal kavu. * Muthaliyar street and Mariyamman

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				padam, Vellottukurussi Poothodath padam, Ponvila padam, Vadakkum padam, Tekkum padam, Puzhakkettu padam.				kovil at Karumanam kurussi * Murukankovil at Panniyamkurissi * Tholpavakoothu, Pulluvan pattu, Pampu Thullal, Thukilunarthu pattu, Nanthurni pattu.
Nellaya	High hills, Valley, Even lands, Riverbeds.	Gravel mixed soil in hilly area & Valley. Valleys are fertile		Vast, fertile, even and rich paddy fields	Thuthapuzha, streams, *chira*, ponds, wells,			*Granary of Valluvanad * Weekly market -Pongattiri & Erakkingal

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		areas. Sandy mixed fertile alluvium soil in river beds.						
Kulukallur	Elevated hills, Low lying areas, Upland plains.	Rocky area in elevated hills, Fertile muddy soil in low lying areas, Red soil, Gravel mixed soil, Laterite in upland plains.	Vandumkunnu, Kumpan kunnu, Tharuthala kunnu.	Vast and fertile paddy fields. *Virippu*, *Mundakan* and *Puncha* lands are there.	Thuthapuzha, Canals, Ponds, Wells.		* Remains of megalithic culture- 20 Dolmens * Mulayan kavu Bhagavati temple	* Famous for the kalavela of Mulayankavu.
Ongallur (It situates at a	Elevated area, hill	Fertile alluvium	Chenganam kunnu,	Fertile paddy fields. It	Bharatapuzha,		*Remnants of	Place name like Vadanam

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
height of 1500 m above the ground)	tops, scarp, Valley, Slopes, Plains.	soil and laterite in hill tops and scarps. Fertile alluvium soil and rocks in valley. Laterite in slopes, fertile soil in plains.	Kilan kunnu. Tulam mittam kunnu.	includes paddy fields of *Orupoovu*, *Irupoovu*, and *Mupoovu*.	Vadanamkurussi Peruvazhi *thodu*. Pambadi *Thodu.*		megalithic culture recovered. *A place by name Kodakkallu indicates megalithic remains. *Plenty of Nannangad is recovered. *Rock cut caves also seen in the Rocky area *Ramagiri kotta * Kadaparambathu kavu * Ongallur Tali Temple and its carvings	kurussi, Kaladipatta, Marathur, Kondurkara * Ongal means hill, elevated place etc.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							* Antimahakalan kavu * Angadikavu * Vaileerikkavu	
Ambalapara- eastern region of Anganmala	Rocky area, Hilly area, Upland plain, Knolls, Slopes, Valley.	Saline soil, Laterite rocky area	Ananganmala	Vast and fertile paddy fields, Manjaladi padam, Pulinchodu padam, Kozhithodu padam, Chunangad Padam, Malamukku padam, Adichira, Keezhi padam, Chattiyodu	Streams, *Chola*, Ponds, Wells.			Place like Marutam para

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				Padam, Thirundi Padam, Koottaram kulam padam, Peechipara padam, Melur padam, Padikkapadam, Kola road padam, Kadambur padam, Karimpam Thadam padam, Kannamangalam padam, Marutam para padam, Thelakkat padi padam, Mullappalli				

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
				padam, Kayaram kudam padam, Pacheerikkad padam, Appakkad chool patta padam.				
Ananganadi (Panamanna Edakkot-Pavukkonan, Mundanattukara, Kothakurussi, Tharavakkonam) The region got the name, as it situates in the foot of Anganmala	Elevated hills, slopes, low lying areas, and rich and fertile paddy fields.	Laterite mixed muddy soil, Red soil mixed muddy soil, Fertile alluvium soil in hill slopes and hill tops.	Anangan mala	Vast, fertile, even, and rich paddy fields.	Chola para, Kaypancheeri Chola, Thacham kundu chola. streams, ponds, wells.		* 20 dolmens from Kothakurissi	*Cantas*-Ananganadi *canta*-Thursday

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Chalavara	Hilly area, slopes, plains.	Red soil, Rocky area, Red soil in slopes, Fertile muddy soil in plains.	Machchirimala, Pulmothumala, Malachimala, Puliyan mala, Randu mala.	Vast, fertile, even and rich paddy fields. Paddy fields lie below the hills.	*Chola kulam*, *chira,* ponds, wells etc.		* 10 dolmens * Rock Cut Caves	
Lakkidi -Perur	Low lying areas, plains, valleys, riverbeds, forest areas.	Laterite soil, Gravel mixed sandy soil, fertile soil, forest loam.	Forest area during the ancient period. Place names like Athirkad, Kottakkad, Pandarakkad, etc may be indicating this factor.	Puzhavakku padam, vast fertile rich paddy fields.	River Bharatapuzha, Canals, Ponds, Wells.		* 20 dolmens from Perur	Famous for Chinakkathur festival *Place names suffixing *Ur* are largely seen here- Akalur, Mulanjur, Perur, Puthur.
Vaniyamkulam (Here places suffixing and	Plains (paddy fields), slopes,	Fertile muddy soil in plains,	Nayadikunnu, Nettam kunnu,	Pulachithara, Vellyad padam, Omeri	Bharatapuzha			Some place names- *Kunnathu Thara

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
prefixing *Tara, Ur, Pulam* and *Cheri* are seen).	and elevated hills, scarp, hill slopes.	laterite soil in hills and slopes, rock in scarp, laterite soil in hill slopes.	Õttupara kunnu, Nellikunnu, Karimpara kunnu, Panayur Motta Kunnu, Ariyamkavu kunnu.	padam, Cherukattu padam, Manisseri padam, Mundan kodu padam, Pattathu pallyal, Eda pallyal, Edakkodu padam, Patham kalam padam, Puzhavakku padam.				*Koonathara- Chettiyars thickly populated in the eastern belt of Koonathara * Panay£r may be the land of palm trees *Cherukattupulam- may be indicating small forests of the area. Manacheri- the surrounding cheri of Mana *Vaniyamkulam-may be the place of *vanikku* (merchants) *Vaniyamkul

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
								am *canta* on Thursday *Vanikks* like Nayidu, Pilla, Chettiyar, etc. reached here for trade in Vaniyamkulam *canta* * Choroottur kavu
Vilayur	River beds, plain, slopes, hills.	Fertile alluvium sandy Gravel mixed soil in river beds. It is very much suitable for paddy cultivation. Laterite soil in hill	Mayiladi kunnu, Perumpali kunnu, Chevidan kunnu, Kalappara kunnu, Chalam kunnu, Nayadi kunnu, Mullam	Vast, fertile, even and rich paddy fields	Kuntipuzha		Malamkotta of Chalambra - Remains of the Voltive images of dogs are recovered from here.	*Vilangottu kavu * Anth£ra Nayars

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		slopes, Gravel mixed soil and fertile alluvium soil in plains.	madam kunnu, Kodavankunnu, Kottekunnu, Vengakadu kunnu, Alumkunnu, Panampattakunnu, Chalambra kunnu, Bhoodathan kotta, Cholaparakunnu, Nellikkunnu.					
Vallappuzha	Hilly area, Plains, Knolls, *Kundupadam*.	Gravel mixed Laterite Red soil, Sandy soil, Fertile aluvium	Ch£rakk°du kunnu, Tharakkunnu, Velliyam kunnu, Kaniyara	Fertile paddy fields	River, canal, *chira*, ponds, well		* 5 dolmens	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		sandy soil in *Kundupadam*.	kunnu.					
Thiruvegapura	Hilly area, Valley, Plains.	Gravel mixed soil in the top and laterite underneath in the hilly area, Sandy ash colour Muddy soil in riverbeds. Fertile alluvium soil in the low-lying areas, Clay which is suitable for	Hills like a border in the south, Rayiranallur mala (east).	Vast and fertile paddy fields in the valley and riverbeds.	Thuthapuzha (North & West) Chembra *Thodu*		*Remains of megalithic period recovered from places like Chembra. *Rayiranellur mala (east) *Brahnthan kallu (Naranathu Brahnthan) and the small inscription on it. *Thiruvegapura Maha Siva	*Place name Pazhanellipuram (near Thuthapuzha) *occupations other than agriculture- *Weaving cloth *Pottery making *Bronze making *Np®m¼p hyh-kmbw *Making and selling of Bamboo mat basket. *Muram*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		pottery making is seen in places like Pazhanelli puram on the banks of river Thutha.					Kshetram & the paintings.	(winnowing paddy, rice etc.)
Kulamukku, Cherukudan gad, Velliyamkall u, Pazhayanga di, Mudappakad , Mangalam, Kariyannur, Karampathur , Chempulang ad, Konderathu.	Hills, Slopes, Plains, *Vayal* area, River beds, *Kundupad ams* and Marshy lands near the Kolokayal.	Hard laterite rocky area, Red soil in hills, Red soil & Gravel mixed soil in slopes, Laterite red soil, Alluvium soil in plains, Marshy areas are	Mangalam kunnu, Kolkunnu, Ottupara kunnu, Thekke kunnu, Katihakunnu, Ponmala kunnu, Mundyara kunnu, Thattarakun nu.	More than 700 Hectre lands constitute *vayal* area.	Bhatapuzh a, Thuthapuzh a, Kolokayal, *Chola*, Ponds, Wells.		* A stone circle from Parudur * Dolmens *Menhirs *Nannanga di *Remains of Vallur Kovilakam *Remains of the Zamutiri Kovilakam *Kodikkunn	*Katiratta vella (Kodikkunnu Bhagavathy temple) *Edappatta Kartika (Durga temple) *Kulamukku *Angadi* **Canta* **Angadi kulam* **Angadi kinar*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		seen adjacent kolokayal Salinity is more here, clayey soil.					u Bhagavati temple *Chirankara Vettakkorumakan temple *Remains of Tali temple at Pazhayangadi *Attanis in large numbers *Tannirpanthals *Remains of beautiful stone pavings can be traced from the Angadi parambu of	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							Kulamukku to the Chirankara Temple *Muthassiyar kavu where animal sacrifices like goat, and cock were practiced *Velliyankallu * Marunningal *Alu* and *Vilaku* * Ayyappankavu	
Vallur, Sankaramangalam,	Upland plains, Hill	Clayey soil in river beds,	Kallekkadu kunnu and	Vast and fertile paddy fields. Vallur	Bharathapuzha, Kandan		*Megalithic remains recovered	*Punnasseri Nambi & the Sanskrit *Padassala*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Kodalur of Marutur, Netirimangalam, Kizhayur, Pattambi area.	slopes, Knolls, Plains, Low lying areas, water bodies.	sandy soil in paddy fields, Red fertile soil in plains, Gravel mixed Red soil in uplands.	Perumbra kotta, Kalappara kunnu, Kattadi kunnu, Kozhikunnu, Akkunnu, Umikunnu, Thekkancheri kunnu.	padam, Sankaramangalam padam, Kodalur padam, Aryan Padam, Kizhayur Padam, Neravath Padam.	*Thodu,* Poliyila *Thodu,* Vallur *Thodu*, Muchiri *Thodu*, Pampadi *Thodu*, Cholakulam, Ponds and Wells.		*Tirumi¤¤acode Temple and II[th] century Vattezhuthu Inscription * Kaithali Mahadeva temple in Mela Pattambi (Protected monument ASI) *Kattilamadam *Vallur kovil (Palace) *Unni Brahnthan kavu	(School) *A place by name *Andura Palliyal is seen.
Tirumi¤¤acode	Hilly area,	Gravel mixed soil	Melepuram kunnu,	Vast and rich	Bharatapuz		Tirumi¤¤acode	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	Valley, Plains, Low lying areas, Marshy Land, River beds.	in hilly area, Laterite soil also seen. Fertile alluvium soil in Low lying areas, Sandy and ash colour muddy soil also seen in the low lying areas. Nellikattiri area, Marshy lands in small area. Sandy soil in	Kalluvay kunnu, Chembra kunnu, Eran kunnu, Mambazha kunnu, Edappatta kunnu, Pindali kunnu, Thorakunnu, Thookaram kunnu, Cherlachi kunnu, Odupara kunnu, Kadenkara kunnu.	paddy fields	ha		temple and the 11th century Vattezhuthu inscription	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		riverbeds. Clayey soil also seen here.						
Trithala	Upland plains, Hill slopes, Plains, Knolls, Scarp.	Gravel mixed Red soil in knolls, (east Kodanad, Mezhattur, Trithala, Njangattiri) Muddy and sand mixed soil in river beds.	Cheenipara kunnu, Thachara kunnu, Mudannu kunnu, Nayan kunnu, Arikkath kadu, Thanikkunnu, Mayiladum kunnu, Vettukattu kunnu, Chemmam kunnu, Cherum kunnu,	Paddy fields at Trithala, Mezhattur, Kodanad, Mudavannur, Chakkurutti, Njangattiri, Kannanur, Ullanur, Varanda kutti Kadavu.	Bharatapuzha, canal, ponds, wells,		Megalithic remains recovered. The other notable temples and *Kavu*-s Yanjeswaram temple, Iruppakkottu kavu, Pullani kavu, Bhagavati temple, Mulliyam parambath kavu, Kodanad Siva	Commercial centre **Canta*-weekly on sunday *Mezhattur Agnihotri

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			Payyadappara kunnu.				Temple, Mudavannur Siva temple, Kannanur Bhagavati temple, Njangattiri Bhagavati temple, Trithala Siva Temple.	
Nagalassery	Hills, Plains, Low lying areas.	Sandy Red soil, Sandy soil, Fertile soil.	Mudavannur kunnu, Kothachira kunnu, Ottupara kunnu, Mailanchi kunnu, Chakkili kunnu.	Paddy fields Scattered in hills and hillocks	Ponds, Wells, Canals.		* A dolemen and 10 Toppikkallus or Umbrella stones. *Remains of Jain faith largely survives here-Kattilamad	Place name *Thiruthipara *Kothachira

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							am **Kavu*-s Amakavu, Kothachira Ayyappan kavu.	
Pattithara	Hills, Hill slopes, Plains, Lake (Pattikayal, Puliyapatta Kayal).	Sandy soil, Gravel mixed soil in river beds, less fertile soil.	Karanapra kunnu, Kurungattu kunnu, Venkara kunnu, Patirakkadu kunnu, Puleri kunnu, Parakulam kunnu.	Vast paddy fields	River Bharatapuzha lake, ponds famous for particular varieties of lotus, Pattikayal, Puliyapatta kayal, Canals- Kooman Thodu, Kumbra Thodu.		* Megalithic remains recovered. **Kavu*-s Chammini kavu or Chamundi kavu, Vendasseri kavu	Famous *Kala vela*
Chalisserry	Upland plains, Knolls,	Gravel mixed soil,	Kunnathiri, Kunnathu parambu.	Paddy fields, scattered in hills, and	Bharatapuzha			Commercial centre- famous for

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	Valley, Scarp, Plains, Ups and Down areas	Sandy soil, Alluvium soil.		slopes.				arecanut trade and arecanut cultivation. *Chalissery Angadi *Mukkottangadi- famous *Utrada canta* (*Ona canta)* *Place name Thannirkodu *Kulathani *Chungath kulam *Mukootta *Vattathani *Pattisseri
Kappur	Upland plains, Slopes, Plains, Low lying areas.	Gravel mixed soil, Sandy soil, Rocks and boulder	Parakulam kunnu, Narimalan kunnu, Kurudi kunnu, Kanikara	Kappur padam, Mavara padam, Korallur padam, Kollanur			*Palaeolithic implements recovered *Nannangadi	

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		stones, pebbles, fertile soil.	kunnu, Makkadu kunnu, Vatta kunnu, Mullan kunnu, Irumpan kunnu, Mayiladi kunnu, Njara kunnu, Kannanthali kunnu, Narivalan kunnu.	padam, Vellalur padam, Chekkodu padam, Karinkura padam.			recovered largely *Umbrella stones, Cist burials etc. are seen. *Kanjiratta ni	
Edappal	Hills, Knolls, Slopes, Plains, Valley.	Muddy soil in paddy fields. Alluvium soil in the paddy fields around the hills.	Udinikkara kunnu, Ponkunnu, Cheringal kunnu, Kodalil kunnu.		River, Lake, Canal, *Kulam*, Wells.			*Edappal Angadi- is famous for dry fish market and riped plantain, and betel leaf) **Vettila Teruvu*

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		Sandy soil also seen. The upland paddy fields near the lakes contain Grave and sandy mixed soil. In the nearby areas of Lake contain sandy red soil. Laterite rocks in hills.						(Street specially marked for betel leaf trade)
Vattamkulam	Hills, Upland plains,	Laterite and Granite	Chola kunnu, Poothra kunnu,	Paddy fields are scattered in between	River, Chola, Thodu,		*Sukapuram temple and the	Place name Chanta parambu,

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	Hill slopes, Vast paddy fields.	Rocks, Sandy mixed clayey soil, hard clay. Laterite is seen in hill tops, upland plains, hill slopes. Granite rocks are seen in hills. The sand mixed clayey soil is seen in paddy fields. In the interior part of paddy	Thanni kunnu, Eruvapra kunnu, Parakunnu, Kadungam kunnu, Kakkuzhi kunnu, Chantha kunnu, Puliyara kunnu, Kurathi kunnu, Karimpana kunnu, Chittazhikunnu, Panthalamkunnu.	hills. Pottur padam, Kavupra padam, Parava padam, Thaikad padam, Udinikkara East padam, Thottu padam, Nellekkadu padam, Kuttippala padam, Manur padam, Chekanur padam, Udinikkara west padam, Mutur padam, Kallyani kavu	Pond, Well		11th century Vattazhuthu inscription *Pottur kavu	Chanta kunnu, Attani parambu, Edappal Chungam, Kodakkad, Attanikkal Edavazhi. *Weekly *canta* at Chanta kunnu *Vattamkulam is a major centre of Arecanut trade

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
		fields contain hard clay.		padam, Kanthalur padam, Vellarambu Kavupra padam, Kulankara padam.				
Anakkara (Panniyur Gramam exists here)	Hill slopes and even areas, Valley, Upland plains, Plains, Riverbeds.	Sandy soil in the even areas, Laterite and sandy soil in valley & hill slopes, fertile alluvium soil in riverbeds.	Muthuvilayum kunnu, Ummathur kunnu, Chola kolumbu, Mullayam kunnu, Nellikkunnu, Noorukadu.	Vast, fertile, even and rich paddy fields. Kankara padam -River beds of Bharatapuzha, Karinkura padam.	Bharatapuzha, Ponds, Wells.		* 4 Rock cut caves *Varahamurti temple and 11th century Vattezhuttu Inscription *Malamakavu *Kodalil temple * Mulleparambu	Places like Ummatthur, Pattipara.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							temple	
Kuttipuram	Riverbeds, plain, upland plain, knolls, hill slopes.	Sandy soil, Sand mixed clayey soil, Red soil, Gravel mixed soil, Laterite and granite rocks.	Kariyirkunnu, Pulliyinmadu kunnu, Moodil Edachalam kunnu, Mosko kunnu, Perasanur kunnu, Small hills like Naduvattam kunnu, Kolakkad Chettari kunnu, Cherattakannu, Parangan Bunglow kunnu,	The main paddy fields: Naduvattam padam, Iruvapadam, Kiyal padam, Kolatol padam, Kuntani padam, Pizh£r padam, P£nk°ra padam, Chellur padam, Kozhuthallur padam, Edachala padam, Perasanur Puncha padam	R. Bharatapuzha on its 3 side Kolathol Thodu (it merges with Tirur *puzha*) The other *Thodu* merges with Bharatapuzha. These canals originated from the hills.		* Megalithic remains recovered from Perassanur, Rock cut caves are seen at Nagaparamba and Chullakadu parambu. *Paikannur Temple and the 11th century Vattezhuthu inscription * Nottanalukkal Bhagavati	Places suffixing *Ur* largely seen here Perassanur, Kazhuthallur, Paikannur, Chellur, Pazhur, Pakaranellur, Rangattur, Vendallur, Thozhuvannur, Vaikathur. *Places like Kattiparuthi throws light to its early human habitation area.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
			Kuniyan kunnu.	Paikannur padam, Kulakkad padam.			Temple at Parakkunnath.	
Valanchery	Hilly area, hill slopes, plains, paddy fields.	Laterite in hill tops, Gravel mixed soil in hill slopes, muddy soil in paddy fields, *palliyal* and plains. This soil is very fertile.	Midathiyir Kunnu, Kammalan kunnu, Karimpanakunnu.	Paddy fields Kattipparuthi (Ward No.6), Kottaram (W.No.4), Vykkathur (W.No.2), Kulamangalam (W.No.1), Thozhuvannur Karthala (W.No.10).	Kothe *thodu,* Kallyana *Uruthodu,* Parakkal *Cheruthodu*, *Chola*, ponds, wells.			*Commercial Centres, Weekly market, Valanchery *Canta,* **Thazhathangadi.* *Place name Kattiparutti
Irumpiliyam	Upland areas, slopes,	Laterite rocks in upland	Mulancheeri kunnu, Padavetti	An important area of paddy	Bharata puzha in the south			Kanakkar Kavu, Kodumud

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	low lying plains, Marshy land.	areas, Laterite mixed Red soil and Gravel mixed soil in slopes, clay mixed Muddy soil in law lying areas. Sandy soil are also seen in certain region of low lying areas. This area is suitable for paddy cultivation	kunnu, Choond°la kadu.	cultivation. Kottappuram padam, Punchapadam, Mankeri padam, Irumpiliyam padam, Kodumudi padam.	and Thuthapuzha in the east, streams from Choondola kadu, Thodupoovali *Thodu, Perumthodu,* *Valiyathodu,* Thottilakkal *Thodu*			kavu, Parambath kavu.

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Marakkara (It is known as Achipra previously)	High hills, upland plains, hill slopes, scarp, plains, valley, can be seen at Karakkad Parappur, Chaliyakkudam Melmuri, Chettiyaram, Chettara, and Karingakuzhi. The largest part of Marakkara is a valley it is the area	Laterite and granite rocks in high hills, less fertile red soil is also seen. These are not suitable for paddy cultivation Hill slopes- not suitable for cultivation because of soil erosion, Laterite and granite rocks is	Kooman Kallu of Vattappara, Ch°nidan Kulambu kunnu.	Paddy fields in the valley			Megalithic remains recovered *Karakkad Kalam *Kadampuzha Bhagavati shrine	Place name Pazhamallur Maruthin chira Kuttipala Randattani Pathayakallu

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	of paddy culivation.	seen here, less fertile soil is seen. In the scarps also we can see the granite rocks and pebble stone gravel mixed Red soil in valley						
Athavanad	Upland plains, Knolls, slopes, valley, scarp.	Laterite Muddy soil	Nellithadam kunnu, Muzhangani kunnu, Avanakam kunnu, Vellaram kunnu.		*Thodu*, Streams Chola originates from hills		* 4 Menhirs and 12 Rock Cut Caves **Chandna kavu*	Azhvanchery Mana
Thirunnavay	River	Sandy soil	Vakayurkunn	Vayal	River		*Kodakkal -	*Kundilangad

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
a	beds, hills, Thiruthu, Plains, *Vayal*, *Kayal*, Valley, hills slopes, knolls, scarp.	in River beds Laterite rock and Gravel mixed soil in hills, Sandy oil and Gravel mixed soil in plains, clayey soil in *Vayal* and *Kayal.*	u, Mannarakunnu, Kunnumpuram, Kodakkal, Annarankottankunnu, Nambiyamkunnu, Athikadu kunnu, Chira kunnu.	padam, K°nnallur padam, Karathur Cheru Vayal padam, Vavur padam, Tirunnavaya padam, Venkulam padam, Muttikkad padam, Chaliyerani padam, Pallat Kayal padam, Ërottipadam.	Bharatapuzha, Anantavur lake, *Valiya* parappur *Chentamara kayal*, Valillapuzha *Thodu*. Ponds, Wells.		Megalithic remains. * Rock Cut Caves * Menhirs (*Kuthukallu*) Kaithakkara, Anantavur, Cheluruthi, Vyrankod, Chenapuram * *Manikinar* * *Pazhukka Mandapam* near Navamukunda Temple. * Nilapaduthara	i * Kithanangadi * Puthanangadi * Vyrankodangadi * Karathurangadi * Kattilangadi * Kuttikalathani Road * Kalari parambu *Bandar Kadavu *Attani *Tannirpanthal *Chungam

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
							*Large underground tunnel leading to Bandar kadavu from the top of Vakayur hills. * Large no. of Attini, Tannirpanthal * Chungathara	
Tripangodu	Plains (from Annasseri *Thodu* in the western border of Triprango	Sandy soil, clay mixed soil, laterite mixed soil.	Less hills	Vast paddy fields in plains, valley and riverbeds.	Bharatapuzha, Cheriyaparappur *Kayal.*		Umbrella stones are seen.	Siva Temple Tripangode, Ayyappa temple Chamravattam *Hanuman Kovil

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	de to parapperi Ottupuram. Elevated places from parappari to Beeranchira The highly elevated regions are to Kanikkara Mullanmadu and Koluppalam. No marshy lands.							Alathiyur Perum Trikkavil Garudan Kavu Bhagavati Kavu at 1. Alathiyur Valiya Kabilathinkal Punnakkam Kulangara, 2. Koluparambu 3. Karuthedath 4. Kalparambu
Thavanur	Hills, Hill slopes, valley are	Red soil and laterite rocks are	K°lathra Kunnu, Miniy£rkunnu,	Vast and fertile paddy fields in river beds and	River Bharata puzha, Lakes like		* 4 Stone circles *Caves and potteries	Place name Angidikulam

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
	seen in the eastern half and plains in the western half.	seen in hills and hills slopes and clayey soil in valley, sandy mixed clayey soil in plains and Alluvium soil in riverbeds.	Parakkunnu, Kottikkunnu, Koorada Kunnu, Poocham Kunnu, Thenga Kunnu, Othayam Cheri kunnu, Moorchira kunnu, Thiruthi kunnu.	plains.	Maravancheri *Kayal*, Vellancheri *Kayal,* Ayankalam *Kayal,* Tavannur *Kayal.*		are recovered *large number of *kavu*-s are seen: Pappani *kavu,* Chunda *kavu,* Karmpoyam *Kavu,* Velampulli *Kavu,* Bharani *kavu.*	
Thalakkad (Modern B:P Angadi) It is Thalakkad Thalekkara etc as it is situated on		Sandy soil in the western side and Laterite Gravel mixed soil in the		Famous for Betel Cultivation				Vettattangadi

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
the banks of river. Later when Angadi came into vague it is known by the name Valiya vettathangadi, that later became B.P. Angadi		east						
Ezhuva Thuruthi Iswaramangalam Kadavanad It is near Chamravattam kadavu- 2 km west, the point where Bharathapuzha merges with Arabian	Even land, coastal plain, River beds.	Saline soil		Even paddy fields in coastal plains and river beds	Bharatapuzha in the north, Kanjiramukku puzha in the south Beeyyam kayal			*Kandakurumba kavu *Place name -Neytallur

1 Region	2 Geographical features	3 Soil type	4 Name of the hills	5 Name of the paddy fields	6 Water sources	7 Tribes	8 Remains of previous years	9 Others
Sea.								
Ponnani	Coastal plain and no forest or hills, coastal region, river beds, Kayal area.	Sandy soil, Muddy soil mixed with sand			-Arabian Sea-in 7 km length in the west Bharatapuzha in the north (2 km length) Kanjiramukku puzha in the south in (1 km length) Kanoli Canal (5 km length) runs across the region) ponds and wells			*Kavu*-s Ëvenkotta kavu Karamkunnathu Koyittathara kavu etc. -Coastal town

APPENDIX - I

Descriptions of the Commodities seen in the *Canta* and *Angi·i* - *Unnunilisandesam* pp.75-76.

""തട്ടം കട്ടിൽ കയറു വല കൈക്കട്ടിൽ മഞ്ചട്ടി കൊട്ട–
മ്മൊട്ടും മുട്ടിൽക്കരയുമരിയും പെട്ടിയും പട്ടുനൂലും
ആടും ചാടും കുടയുമടയും പഞ്ഞിയും മുഞ്ഞം വരും
നൂറും ചോറും ചുറയുമറയും കാരിരുമ്പും കരിമ്പും. 80

കൂരൻ ചോഴൻ പഴവരി കറക്കൊങ്ങ്ഞണം വെണ്ണക്കണ്ണൻ
മോടൻ കാടൻ കുറുവ കൊടിയൻ പങ്കിപൊങ്കാളി ചെന്നെൽ
ആനക്കോടൻ കിളിയിറ കനങ്ങാങ്ങരിയൻ വീരവിത്തൻ
കാണാം മറ്റും പലവിധമുട്ടൻ നെല്ലു കല്യാണകീർത്തേ. 81

കോലാമൂങ്ങൻ ചുറകു കൊഴുമീൻ കൊഞ്ചു പമ്പാട പുന്മീൻ
ചേർമീനാരൽ ചുറകു കരിമീൻ കെൽ മീനങ്ങികി
കൂമീൻ ചേർമീനിയില ഞെരിമീൻ ചുളകൻ പാളനന്തൻ
മറ്റും മീനിൻ നിരകളവിടെക്കാണലാം വില്ക്കുമാറ്. 82

എലംകോലം കടുകു തകരം കുന്തിരിക്കുന്തിരിക്കും
ചോനപ്പുല്ലും ചുകിലുമകുലും നാകിലം തുത്തിനാകം
തീമ്പുകഞ്ചാവുലുവ വിടയം മാഞ്ചി മഞ്ചട്ടി കൊട്ടം
ചാതിക്കായും പലവുമവിടെക്കാണലാം തേ മരുന്നും 83

കസ്തൂരികൊിരുപതിപണം കത്തികൊുള്ളിതാനീ

പുത്തൂരിക്കോ പുടവ? പുറമെന്തു നിൻ കൈയിൽ മിച്ചം.?
പത്തോകൊൂപരിച പനിനീർ മറ്റുമുന്നേതുനല്ലൂ,
കുത്തോകാചൊൻറ്റിതിനു തരമാഞ്ചോല്ലൂ നീ കാരിതേവാ. 84

ചക്കിന്നുോ പരിചതുവനൂച്ചക്കടിക്കെട്ടു കാചു –
ക്കോൽകൊാോമിളകുതരകിന്നക്കടാനമ്പിയാടി
ചിക്കാണിസ്സോ ദുഹനുശിതിയോ പാരിതായാരെയേയോ
കക്കോകുജ്ജീകളിരികനിയസ്സപ്മിതുഹേഷേഭണാഹ.'' 85

Descriptions of the Commodities seen in the *Canta* and *Angi·i* - *Unniyaticcaritam* --KZywþ 19. p.47 - 50

മാങ്ങാ തേങ്ങാ വാളുറ നൂറുകു–

രിക്കരകമോടമിടങ്ങഴി

പൈങ്ങാ മങ്ങലി ചൂരൽ ചുരയ്ക്കാ

ചൂരിയകാന്തം ചൂരവിളിമ്പൻ

ചീര മുരിങ്ങ മലക്കിളി ചൊല്ക്കിളി

വല്ലകി വില്ലുമടക്കട ചിറ്റുളി

വെറ്റില കുിക കിി പളിങ്ങു പു–

ളിങ്ങാ വീണിയ പൂണി ചരക്കു പ–

ഴക്കാ കിങ്ങിണി മാങ്ങ വറുത്തരി

കത്ത്റിക കൈപ്പരമുപ്പു ചെരിപ്പു നെ–

രിപ്പടതല്പതരിപ്പണമപ്പമി–

ലപ്പുറമുപ്പലി ചെപ്പുകൊഴുപ്പകു–

ഴിപ്പരൽ കുപ്പി വിരിപ്പവൽ ചെപ്പു ചി–

ലമ്പു വലം പുരിചങ്കു പരം പുളി

കമ്പിളി കമ്പു കരിമ്പു പിരമ്പുക–

രിമ്പടമമ്പു പെരുമ്പറ പമ്പര–

മാപ്പുളി പച്ച പഴമ്പുളി മാമ്പഴ–

മമ്പഴമാലങ്ങാമലർ നാര–

ങ്ങാ പടവോലമിടാവു കോലികലം

കതളിക്കുല മീന്തല കൂർക്ക നറുക്കില

തൈലാപ്പെട്ടി ചരട്ടുളി പെട്ടക–

മിട്ടിയ മുട്ടടി ചൊട്ട കലപ്പെ–

ട്ടിട്ടി ചിരട്ട ചവിട്ടു തവിട്ടട

കട്ടിൽ കടുത്തല കത്തി പരുത്തിയു–

ലക്കയിലക്കറി ചക്കര ചിക്കര
മരിവാൾ മയിർവാൾ തൈർ പാൽ പിണ്ണാ–
ക്കെണ്ണ വെളിച്ചെണ വഴുതിനങ്ങാ
വാഴപ്പഴമുരലുരുളി കിടാരം
വിത്തം നെല്ലും പത്തും നൂറും
പത്തായങ്ങളിലെങ്ങും നീള–
പ്പീടിയതോറും മറ്റുപുറത്തും
കോതമ്പം വരകെൾ കടലയ്ക്കാ
ചാമ കറുപ്പൻ ചോളം പയറുകു–
ഴായൻ കല്പുമലന്തിന ചെറുതിന
മുതിര തിരുന്നിയുഴുന്നിത്യാദ്യുപ–
ധാന്യം പലവും, വാള വരാൽമീൻ
കെ തിരി മണങ്ങു കടുങ്ങൊൽ
മതലമുലച്ചി ചുറാവു ചിറാച്ചി ക–
രുങ്ങണ കറ്റല കോലാ പുളവ–
നയലകുറും പാടേട്ട തടങ്ങഴി
വഴുതന ചെരുന്തി കിടാരം പുമ്മീൻ
ഞെരിമീൻ മുയിചേൽ പല്ലി തരാപരൽ
ചെമ്മീൻ കൊഴുമീൻ കയൻ മറ്റും
മീൻവക ചൊക്കൻ കിള്ളിവടക്കൻ

തെക്കൻ കിളിമൂക്കൻ തിരുമണിമോളാർക്കാണിതടു
പ്പുതുരക്കച്ചേലതലച്ചുറ്റു പറച്ചേല ചുരുട്ടയിരട്ടവിളിമ്പൻ
നെല്ലൂരൻ പരിവീചികൊറുക്കൻ കാമണ്ണൻ മരുതണ്ണൻ കൊിയ
നൂൽകാംകിതലപ്പണിയറുചാൺ കോലിയനകലംകോത
പറമ്പൻ വെല്ലൂരൻ വെള്ളയുറപ്പൻ നീർപ്പാവെട്ടിയനച്ചൻ
ചേലകരിപ്പുരൽ തവരായൻ പല്ലറക്കത്തൻ മതിൽ പണി
നില വിളിമ്പൻ പൊത്തിവിളാച്ചമരുന്ന പിടിച്ചവപട്ടലൊ–

രോവക തേവാംകാദികൾ മറ്റുമൊരോവക പണമേറിനവയും
കുറിയിന്റവയും പീടിയവീതിയിലൊൻറു കിടക്കും പുടവകൾ
പലവും കോലം വേലമരക്കുതുരിക്കം പൂക്കരമൂലം മഞ്ജണ
മാഞ്ചി വിഴാലരി ചീരകമേലത്തരി ചുക്കരിതാരന്തിരു–
വട്ടപ്പയ നേലാവാലുകമഞ്ചനശകലം മാക്കീരക്കല്ലിന്തു–
പ്പിപ്പിയതാവരി കൊട്ടം താതിരി തകരം തിപ്പലി
തീം പൂമുന്തിരിങ്ങപ്പഴമത്തിത്തിപ്പലി നാകപ്പൂവു
മനോവില ഗുല്ഗുലുകഷായക്കൽ മഞ്ഞൾ നറുമ്പ
മരമഞ്ഞൾത്തോൽ കാതീതംകാർകൊകിൽ കടുക്കാ.
തുത്തംകൊത്തം പാലികരിഞ്ചീരകമഴയമോതക–
മഭ്രകമുള്ളിശിലാജതു വെള്ളകിൽ പീതകരോകണി
ചെഞ്ചലിയമ്മഞ്ചട്ടി ചവർക്കാരം ചാതിക്കാ തക്കോലം
ചതകുപ്പ കരാംപൂ ചെവ്വള്ളിക്കൊടി നീലമമുക്കിര–
മതിവിടയഞ്ചെറുതേക്കുമരക്കും കർക്കടകശൃംഗിപ്രഭൃതി
മരുന്നും; മുല്ലയരിംപുകരീം കൂവളപ്പൂ ചെങ്ങഴുനീർ–
മലർ ചേമന്തിത്താർ ചെൺപകമലർ വളർകേതക–
കുസുമം പിച്ചകമലർനവപാടലിസൂനം കൂവളപ്പൂവും
കുറുമൂഴിപ്പൂ മറ്റുമിവണ്ണം പൂമലർമാല തൊടുത്തു
മൊഴിഞ്ഞും; ചന്ദനമകിൽ നൈകർപ്പൂരം പനിനീ–
ർപ്പുഴുവിന്നെ കസ്തൂരിയവാതഴകിയ കുംങ്കുമമെന്റെ–
ല്ലാമുള്ളധികമനോഹര സുരഭിദ്രവ്യം കൊൾവാനായും
വില്ലാനായും ചെല്ലിന്റോ ചില വിക്രയഭാജഃ

കാർചും പൊന്നും പണവുത്രമവും
വെള്ളിക്കാലും നവരത്നങ്ങളും
ആഭരണങ്ങളുമച്ചുന്നല്ലതു–
രിക്കകാചും മുമ്മുറിയും പല
വെള്ളിപ്പണവും ചോഴിയർകാചും

മാചണിഗൂളികയുമ്മുിയവട്ടും
പുടവപ്പൊന്നും കനകപ്പൊടിയും
വെള്ളിക്കട്ടിയുമിന്നും പലവും
കൊു കൊടുത്തും പണവും പെരിക–
ക്കുന്റ്റിച്ചൊന്റ്റുമിറന്നു കരിമ്പട
മദ്ധ്യേ ചംപടമിട്ടുവിളങ്ങി–
ന്റേറാ ചില പൊൻ വാണിയർ നിര ചെട്ടികൾ
മിക്കമരയ്ക്കായന്മാർവെകടാ–
ചാന്മാർ പാിത്തട്ടാർ രാരിശർ
കന്നാർ ചാലിയർ മറ്റുമൊരോവക.
പാരൊഴുമാരിയർ കന്നടർ മാളവർ
കുഞ്ജരർ വംഗർ തുലിംഗർ കലിംഗജ–
ബർബര ചോഴിയർ പാികളൊട്ടിയർ
കൊങ്കണർ ചോനകർ ചീനർ തുലിക്ക–
പ്രഭൃതികൾ നിജ ഭാഷകളാൽ നാനാ–
വിധമായ് പരദേശികളും മലയാളികളും
ചേർന്നിടതൂർന്നതിമാത്രസമൃദ്ധം;
കോഴിക്കോടിവ മാനസമേതന–
രാധിഗുപ്തം; കൊല്ലം പോലേ
വാർപൊലിയും കൈക്കോളകുളത്താൽ
കല്പിതപാനം; ചാർത്തുകണക്കേ
പോഷണകർത്താവയൽനാട്ടിന്നും;
മുതുകോട്ടൂരിവ ചോനക നിവഹ–
നമസ്കാരത്താലിമ്പമിയന്റ ത–
ലപ്പള്ളികുലം; കുളമൂക്കിവ ബഹു
സൂകര പൂർണ്ണം; തിറമയിലും മാ–
ടാവികണക്കേ രാമടവർക്കൊരു
സമയസ്ഥാനം; നളിനമകൾക്കൊരു

ലീലോദ്യാനം;

APPENDIX – II

(Taken from Kodikkunnu kshetra Mahatmyam)

ഒരിക്കൽ ചോളരാജ്യത്തിൽ
പുണ്യരാം വർത്തകേശ്വരർ
വാണിജാർത്ഥം പുണ്യയാകും
കാവേരി തീരമെത്തിനാർ
വഞ്ചിയിൽ ദ്രവ്യ മേറ്റിട്ടാ –
പുണ്യതീർത്ഥേ ഗമിക്കവെ,
താഴ്ന്നിതങ്ങൊരു ഭാഗത്തിൽ
വഞ്ചിയും വിഭവങ്ങളും.
അറിഞ്ഞില്ലവരെന്താണീ
വഞ്ചിയിദ്ദിക്കിലെത്തവെ
ആഴ്ന്നിടാനെന്നു ചിന്തിച്ചൂ
ഖിന്ന ഭാവമിയന്നുതേ
പുമിദിക്കി ലീമട്ടിൽ
പലവഞ്ചിയു മാഴ്ന്നതായ്
കേട്ടിട്ടുങ്കിലും സത്യ –
മറിഞ്ഞില്ലിത്രനാൾ വരെ.
ഇർത്ഥം ജനങ്ങളോരോന്ന –
ങ്ങോതിക്കൊണ്ടിരിക്കവെ;
കേട്ടിതങ്ങൽപദൂരത്തായ്
കങ്കണത്തിൽ ഘണാരവം
സ്വർണ്ണവർണ്ണത്തിനൊത്തുള്ളോ–
രംഗനാരത്നമങ്ങിനെ,
ചൈതന്യാ വേശമുൾക്കൊ് –
ദ്ദിക്കിലെത്തി പ്പതുക്കവെ.

മന്ദം മന്ദം നൃത്തപാദം
വെച്ചുവന്നങ്ങു നിന്നവൾ
ഒതിനാൾ മണിനാദത്തി –
ന്നൊത്ത ഭാഷണമിങ്ങനെ:

''ഞാൻ ഭദ്രാദേവിയാണെന്റെ
പുത്രരെ സുനസ്കരെ,
ഞാന്താനാണീക്കയത്തിങ്കൽ
വസിക്കും ശക്തിരൂപിണി

വത്സരേ മലയാളത്തിൽ
മേഴത്തൂരെന്ന ദിക്കിലായ്
വസിക്കുന്നു പുണ്യചിത്തൻ
അഗ്നിഹോത്രി ദ്വിജോത്തമൻ

അദ്ദേഹത്തെ വരുത്തീടിൽ
ഹേതുവും പരിഹാരവും
വിപ്രൻ ചൊന്നീടു''മെന്നോതി
വീണാൾ കന്യക യൂഴിയിൽ,

മേഴത്തൂരെഴു മദ്ദിവ്യ
ദ്വിജനെ ചെന്നുകാണുവാൻ
വർത്തകന്മാരൊത്തുചേർന്നി –
മലയാളത്തിലെത്തിനാർ.

പറച്ചിപെറ്റ പന്ത്രു
കുലത്തിൽ ജ്ഞാതനായവൻ
ഭോജരാജസദസ്സിങ്കൽ

വാഴും വരരുചീസുതൻ.

പാർക്കനാർക്കും ചാത്തനാർക്കും
നാറാണത്താർന്ന ഭ്രാന്തനും
കാരയ്ക്കൽ മേവുമമ്മയ്ക്കും
പെരുന്തച്ചനു മേട്ടനായ്.

നിളതൻ തീര ഭൂവിങ്കൽ
വെള്ളിയാങ്കല്ലുപാറയിൽ
യജ്ഞവും തപവും ചെയ്ത്
പാഴും പുണ്യമഹീസുരൻ

തൊണ്ണൂറ്റൊമ്പതു യാഗത്താൽ
ഇന്ദ്രനെ പ്പാരിൽവെന്നവൻ
യജ്ഞസ്ഥാനം സുരക്ഷ്യത്തി'
ലമ്പലം പണിചെയ്തുവൻ

താലത്തിന്മേൽ മണൽകൂമ്പി
ശിവലിംഗം ചമച്ചവൻ.
തൃത്താലത്തപ്പനെചാരെ
നദിയിൽ കുടിവെച്ചവൻ

'വര' കുററിനാട്ടിക്കൊ –
ന്നാനദി യൊഴുക്കിനെ
പടിഞ്ഞാറോട്ടു പാലിച്ച
സ്ഥലം താനെയുയർത്തിയോൻ.

അവന്റെ നാമം പേർപെററ

മലയാദ്രി കടന്നഹോ
തെക്കൻ ഭാരതമെങ്ങെങ്ങും
പടർന്നേറിയ കാലമായ്.

തപസ്വിയാമവൻ ചാരെ
കൈകൂപ്പിക്കൊുവർത്തകർ
ചൊന്നേൻ വിശേഷമെല്ലാമാ –
കാവേരീതടമാർന്നതാം:

''മഹാത്മൻ ചോളരാജ്യത്തെ
വർത്തകന്മാരിവർക്കഹോ
ഭവാനെ ക്കാണുവാൻ ഭാഗ്യം
വന്നുദിച്ച തിലത്ഭുതം

ഓതിനാളാ ജഗന്മാതാ
ശ്രീയാളുന്നൊരു കന്യയാൽ
അതിനാലെത്തിയിട്ടിക്കിൽ
ഭവൽ ദർശനകാംക്ഷയാൽ
ആ ദേവതിൻ പ്രീതിയാലീ –
സാധുക്കൾക്കു മഹാപ്രഭോ
കനിവാർന്നിട്ടേകിടേണെ
കാമിതങ്ങളശേഷവും.''

ഇർത്ഥംനമ്രശീർഷന്മാർ
പുണ്യാത്മാക്കൾ വണിക്കുകൾ
കാമിതങ്ങളുണർത്തിക്കെ,
തോഷമാർന്നു ദ്വിജോത്തമൻ.
ഗതനായി മഹാപൂജ്യൻ

മഹനീയ ചരിത്രവാൻ
ശതയജ്ഞത്തിനാൽകർമ്മ –
തേജസ്സാർന്നു വിളങ്ങുവോൻ
ചിത്തിലായെഴുമാശക്തി
രൂപയാം ജഗദംബയെ
നിനച്ചങ്ങാ പുഴത്തിട്ടിൽ
ധ്യാനമഗ്ന മിരുന്നുതേ.
പിന്നെ ക്രമത്തിൽ തീർത്ഥത്തിൽ
മത്സ്യം പോകുന്ന പോലവെ
ഊളിയിട്ടടിയിൽച്ചെന്നു
വാണാർദീർഘ സമാധിയിൽ
മൂന്നാം നാളവിടെപ്പൊന്തി
വേദജ്ഞൻ പുണ്യപുരുഷൻ
ത്രശൂലങ്ങളുമേന്തിക്കൊ–
ത്ഭുതം! പരമത്ഭുതം!
സുവർണ്ണം, രജതം പിന്നെ
അയസ്സെന്നി ക്രമത്തിനാൽ
ഭക്തി പൂരൊരു ഹൃത്തൊത്ത
പുമാൻ മന്ദമുയർന്നതേ.
ഭക്തിയേന്തും വർത്തകന്മാ –
രനന്ദാബ്ദിയിലാഴ്കവെ
പുണ്യാത്മാവിൽ പദത്തിങ്കൽ
നമിച്ചാൻകൃത്യരായ്.
തിരിച്ചാനുടനെത്തന്നെ
അഗ്നിഹോത്രിയു മങ്ങിനെ
വർത്തകന്മാരവർക്കൊപ്പം
മലയാളത്തിന്റെ മണ്ണിതിൽ.
മണാളന്മാരെന്നുചൊല്ലും

വിത്തൈശ്വര്യങ്ങളാർന്നൊരാ –
വണിക്കുകൾ വസിച്ചന്നു –
തൊട്ടീക്കേരള ഭൂമിയിൽ
അവരാണമ്മതന്നേറ്റം
പ്രിയമോലുന്ന പുത്രരായ്
ചിറങ്കരിയിൽ വാഴുന്ന –
തിന്നും 'പന്ത്രുവീടരായ്'
മേഴത്തൂരെത്തിനാൽ വിപ്ര –
നുത്തമന്നഗ്നിഹോത്രിയും
എവിടെ പ്രതിഷ്ഠിചെയ്യേണ
മിവയെന്നുള്ളചിന്തയാൽ
സുവർണ്ണം സ്വഗൃഹത്തിന്റെ
മച്ചിൽ സ്ഥാപിച്ചിതാദരാൽ
കാലക്രമത്തില ദ്ദിക്കിൽ
കരിമ്പാറയുയർന്നുതേ
വെള്ളിയാ–വെള്ളിയാങ്കല്ലിൽ
പ്രതിഷ്ഠിച്ചു നിളക്കകം
പുണ്യമേറും സ്നാനഘട്ട–
മൊന്നായി തീർന്നിതസ്ഥലം.
ഇരുമ്പുശൂലം കൈക്കൊ –
വിപ്രൻ മംഗള ദേശമാം
പരുതൂരിൽ പുണ്യമേറും
കൊടിക്കുന്നത്തണഞ്ഞുതേ.
ഉായിരുന്നതിൻമുമ്പും
ചൈതന്യം മുറ്റിനിന്നീടും
ശിവക്ഷേത്ര, മതിൻചാരെ
സപ്തമാതാ പ്രതിഷ്ഠയും
ചേർത്താ നാദ്ദിവ്യചൈതന്യം

ദേവിതന്റെ പ്രതിഷ്ഠയായ്
ചലിച്ചിതതിനാളപ്പോൾ
ശക്തിയാർന്നുള്ള വിഗ്രഹം.
അറിഞ്ഞില്ലെന്തുചെയ്യേണ -
മിത്തരത്തിൽ ബ്ഭവിക്കുകിൽ
തന്ത്രിയും സ്ഥാപകാചാര്യ–
രേവരും ചിന്തിചെയ്തിനാർ.
ഉത്തമക്രിയ ചെയ്തീടിൽ
ഫലമില്ലെന്നുകാൺകയാൽ
മധ്യമം ചെയ്യുവാൻതന്നെ
തീരുമാനിച്ചു തന്ത്രികൻ.
ഇളനീരിൻ മൂടുവെട്ടി -
യഭിഷേകം നടത്തുകിൽ
മദ്യത്തിൽ ഫലമായീടും
ബിംബം സ്ഥായിയുമായിടും.

അക്കർമ്മം ചെയ്കയാണെങ്കിൽ
ഭൃഷ്ടനായ് തീരുമാപ്പുമാൻ
എന്തുചെയ്യേണമെന്നുള്ള
ചിന്തയാർന്നുമഹിസൂരൻ
അർച്ചനക്കായമ്പലത്തിൽ
നിൽക്കുമണ്ണികൾ മൂന്നുപേർ
മധ്യമത്തിന്നുതയ്യാറാ
യക്കർമ്മം ചെയ്തു വേപോൽ.

അവരത്രേ പുജകന്മാ -
രിവിടുത്തെ അടിയാളുകൾ
മൂന്നില്ലമായിരിക്കുന്നൂ

ക്ഷേത്രത്തിന്റെ സമീപമായ്

നീലത്തടികളും പിന്നെ
കീഴേപ്പാട്ടും മഠത്തിലും
ചൊല്ലേഴും മൂന്നുവംശങ്ങ –
ളിന്നും കാണുന്നിതിങ്ങിനെ.

ദുർബലം മമഹൃത്തിന്റെ
മോഹത്തിൻ സ്പന്ദനങ്ങളെ
അക്ഷരത്തിൽ മേനിചാർത്തി
ശ്ലോകരൂപത്തിലാക്കിനേൻ

തെറ്റുാകാമനേകങ്ങൾ
ക്ഷമിയ്ക്കു ജഗദംബികേ!
അംബതൻതൃപ്പദത്തിങ്ക –
ലർപ്പിക്കുന്നീസുമങ്ങളെ

ജയാദേവി ജഗന്മാതേ
ജയശീലെ സുഖപ്രദേ
ജീവവാത്സേ ജീവരൂപേ
ജിതചിത്തേ നമിപ്പിഞാൻ.

ബ്രഹ്മരൂപേ ധ്യേയരൂപേ!
സത്യരൂപേ സനാതനെ
നിത്യ രൂപേനിരാധാരേ
നിർവ്വികാരേ നമിപ്പുഞാൻ.

ശങ്കരപ്രിയയേ ശക്തേ!

ശാന്തിരൂപേ സനാതനെ

ശർമ്മദേ വിമലേ ദേവീ –

ശാകംഭരി നമിപ്പിഞാൻ.

കാരുണ്യ കലിതാപാംഗേ

കമനീയ ശരീരിണി

കാമിതാർത്ഥപ്രദേദേവി

കമലാക്ഷിനമിപ്പുഞാൻ.

-APPENDIX - III

The 12 house names of *Manalanmars*

1. *Putukulangare Kizhakku Vadakkekara Manalammar*
2. *Anchamattathil Meleppattavar*
3. *Aramattathil Makkantathavar*
4. *Puthanveetilavar*
5. *Murungoliyavar*
6. *Pannivettilavar*
7. *Chengazhiyavar*
8. *Vallikkalavar*
9. *Kolpurattavar*
10. *Makandathavar*
11. *Valillattavar*
12. *Virikkunnattavar*

Collected by interviewing the family members. Also see *Kodikkunu Kshetra Mahatmyam* (Appendix II) and *Kottichezhunnallattu*, Kozhikode, 1910, p.84.

Appendix-IV

ARCHIVES, KOZHIKODE

KERALA STATE ARCHIVES DEPARTMENT

. . . .

Collection of Old records

Manuscript in Malayalam

1832 A. D.

Original agreement executed by Sri Vallabha Rama Raja Avarkal of Wallubanattu Kara (Walld. Taluk) in favour of East India Coy. to Mr. Marshall Heeths. Mr. George Norton and Mr. Thomas Morladn for mining raw iron from certain hills in Walluvand Taluk. The pattam due to the Walluvanattu Kara Raja was only Rs. 25/- a year.

. . . .

വള്ളുവനാട്ടുകര (വള്ളുവനാട്താലൂക്ക്) ശ്രീവല്ലഭരാജാവ് അവർകൾ ഈസ്റ്റ് ഇന്ത്യാ കംപനിയിലെ മഹാന്മാരായ മാർഷൽ ഹീതസ്, ജോർജ്ജ് നോട്ടൻ, തോമസ്സ് മൊർലാൻ മുതലായവർക്ക് കൊല്ലത്തിൽ 25 ക പാട്ടം നിശ്ചയിച്ച വള്ളുവനാട്താലൂക്കിലെ ചില മലകളിൽനിന്ന് ഇരുമ്പയിര് കുഴിച്ചെടുക്കാനുള്ള അനുവാദം നൽകിക്കൊണ്ടുള്ള ആധാരം.

. . . . . .

The content of the Deeds & Agreements

1832

സ്വ രാജ ജാസ്യ മാർഷൽ ഹിത സായ്പ അവർകളുടെയും താമസ്സ് മൊർലാ തൻ സായ്പ അവർകളുടെയും ജാർജിനാർട്ടൻ സായ്പ് അവർകളുടേയും സമക്ഷ വത്തിങ്കലെ . . . . . . കൊഴിക്കൊട് ജില്ലാ വള്ളുവാനാട്ടുകരെ രാജശ്രീ വല്ലഭ രമാ രാജ അവർകൾ നരിപ്പേ അയിരുകല്ല – പൊടി വക മുതലായിട്ടുള്ള പുൽപ്പു കൾക്ക എഴുതി കൊടുത്തവയും എന്തെന്നാൽ നമുക്കു ചെ . . . . . വള്ളുവനാട്ടു താലൂക്കിൽ കാര്യവട്ടം അംശത്തിൽ ചെമ്മാണിയൊൾ ദെശം അഴിക്കര കുന്നു മ്മലും വെങ്ങര ദെശത്ത നെല്ലിക്കുന്നുമ്മലും നെന്മിനി അംശത്തിൽ പൂ ന്താനം . . .ശത്തെ ചെറിയ പറമ്പു കുന്നുമ്മലും പഴങ്ങൊടുകെശ വഴങ്ങൊടു കുന്നുമ്മലും പാണർ കുന്നുമ്മലും മങ്കടെ അംശം ദെശത്തെ ഇംങ്ങാട്ടുകുന്നുമ്മലും വലമ്പൂര അംശം ദെശത്തെ ചെട്ടിയാകുന്നുമ്മലും അടിട്ടാ കുന്നുമ്മലും അരക്കപ റമ്പ് അംശം ദെശത്തെ വട്ടുവകുന്നുമ്മലും അരികുറിശ്ശിനി അംശത്തിൽ കൊളപ്പാ ന്ത കുന്നുമ്മലും തച്ചപ്പാറ അംശം ദെശത്ത് പൊടിർണ്ണികുന്നുമ്മലും പാിക്കാട അംശത്തിൽ തെയ്യമ്പാടി കുന്നുമ്മലും മററും ഇരു. . . . . ട ജന്മഭൂമികളിൽ ഉള്ള ഇരുമ്പ അയിര ഇതവരകം – – – – – – – – – – – – – – –– –– – – – – – – – – – – – – –– –

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ജന്മവകാശം –

–– – തിന്നും ഒരു വിരേധം കൂടാതെ താങ്കൾ അയിര എടുപ്പിച്ച Slാള്ളാൻ തക്ക വണ്ണ പുറം കൊല്ല ... ക്ക ഡറ്റി ഉറുപ്പിക ജന്മവകാശം നാം വാങ്ങി കൊള്ളു

വാനും നിശ്ചയിച്ച –

തിയ നിലം മുതലാതെ ഒക്കെയും ല്പിച്ച തന്നിരിക്ക കൊു മെൽ എഴുതിയ ഭൂമിക

ളിൽ ഇരിമ്പ് അയിര . . . . . . ടെ ഉായി നിന്നു എങ്കിലും താങ്കൾക്ക് ബോധിച്ച

പ്രകാരവും സ്വന്തമായും മെപ്പെട്ടി ഇരുമ്പയിരടുത്ത അനുഭവിച്ചും കൊ് മെൽ ഏക

– – – – – – – – – – – – ജന്മഭോഗം – – – – – – – – – – – – – – – – –-– – – – –

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(Not clear)

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Signature

* Copied from a brittle document preserved at Regional Archives, Kozhikode.

* Read with the help of a Magnifying Glass.

APPENDIX V
(Also see MAP - 5)

Names of 13 *Hobellies*, 27 *Amsams* and 152

Desams

Taluk - WALLUNVAD

Hobelies or Sub-divisions	Umshums or inferior sub-divsions	Desums or Villages	Name of the Villages
1	-	-	ANGADYPOORAM
	1	1	Angadypooram
		2	Pariarum
		3	Kakuth
		4	Vaniancoorchy
		5	Manuthmungalum
		6	Chertamunnu
		7	Aunnanykad
		8	Puthucurrah
		9	Vallumboor
		10	Terrookad
		11	Cherkapurmbu
		12	Poottenangady
		13	Aripura
		14	Errautode

		15	Chataloor
2	3	...	PARUNTHULLAMUNNA
		16	Parunthullanmunna
		17	Erramungalum
		18	Cherraokurray
		19	Koonaputty
		20	Aveenjykad
		21	Kelangatolla
	4	22	Yalluncolum
		23	Mucacorchy
		24	Kunnakawa
		25	Ellad
		26	Coorunthurray
		27	Palahthole
	5	28	Pollangatole
		29	Chembukkad
		30	Teravanapurram
		31	Paloor
3	--	--	ANNANGHAT
		32	Annanghat
	6	33	Punnacoor
		34	Chetannacoorchy
		35	Moyentamunna
		36	Manaclay
		37	Paurala
		38	Walankolum
		39	Wodamulla
		40	Walayencuddu

		41	Purrearam
		42	Eddaterrah
4	--	--	KOOROOWAMBALOM
	8	43	Kooroowambalom
		44	Chembelashairy
		45	Moorkanad
		46	Malaparumbah
		47	Porakartery
		48	Munnankolum
		49	Cootoowarra
		50	Cardungarpuram
		51	Ramahpuram
		52	Panaguncurray
		53	Karinjapandy
		54	Parduroymunah
		55	Koottailashairy
5	--	--	COLATORE
	10	56	Colatore
		57	Vengand
		58	Parngull
6	--	--	KOOROOWA
		59	Kooroowa or Codoor
		60	Kuddingolah
		61	Puttaloor
		62	Kachenycad
		63	Mukurrahperam
		64	Punnarpah

		65	Wuddacoongurry
7	--	--	KOTTOOR
	13	66	Kottoor or Cooroola
		67	Paramboor
8	--	--	MANAGADDA
	14	68	Managadda
		69	Vellily
		70	Kudanamunna
		71	Kurkadum
		72	Charcat
		73	Kootlay
	15	74	Pullypurrum
		75	Pulliacorputty
		76	Padinyatmurry
		77	Kuddaopuram
		78	Cooroola
		79	Konatamurry
		80	Periadatry
9	--	--	NIMMANY
	16	81	Nimmany
		82	Moollarchy
		83	Puttykad
		84	Purmbu
		85	Killatur
		86	Nullur
		87	Kondiparambu
		88	Poondavanum
		89	Vayengad

		90	Tuchinganaadam
		91	Chemmunthut
		92	Kauryamouttum
		93	Munnarmulla
		94	Vachary
		95	Vengoor
		96	Teluccaud
		97	Chemmangade
		98	Pallykoonah
10	--	--	PANDIKAD
	18	99	Pandikad
		100	Theyunbady
		101	Koddacherry
		102	Vellarad
		103	Karoya
		104	Wulluwungad
	19	105	Chembrary
		106	Pyeyddum
		107	Parriancaud
		108	Modupullachairy
		109	Trykoonachairy
		110	Poongode
		111	Vellayur
		112	Poollamana
		113	Pukoth
		114	Terawakad
		115	Charumba
11	--	--	MALAUTTOOR

	20	116	Malauttoor
		117	Vellyanjary
		118	Pauderykode
		119	Yeddaputtu
		120	Yedratur
		121	Manary
	21	122	Vellatoor
		123	Paulakauley
		124	Kukeedumkunnu
		125	Yeddanadkurra
12	--	--	MANNARKAD
--	--	--	Mannarkad
		126	Arracoorchy
		127	Trikaloor
		128	Vyacoorshy
		129	Poocoon
		130	Peroompeddary
		131	Velloowopola
		132	Porachairy
		133	Changalary
		134	Vendancoorchy
	23	135	Kottapad
		136	Koomarampootoor
		137	Arripoor
		138	Kunnamangalam
		139	Poottanicaad
		140	Payanneddum
		141	Beemanad

		142	Vadasherypuram
	24	143	Tutchumpane
		144	Potachary
		145	Muturcoorshy
		146	Pallykoorpa
		147	Karacoorchy
13	--	--	IRRNAITHALLA
	25	148	Arrakaparambu
		149	Alanulloor
	26	150	Tatchanatkarah
	27	151	Chetaloor
		152	Toyakad

APPENDIX VI

28 Hamlets inhabiled by the Buddagars

1.	Keel Koondah	15.	Kocreapode
2.	Mail Koondah	16.	Kotegerry
3.	Shoondaputty	17.	Paukoray
4.	Nuddaputty	18.	Kundehutty
5.	Yeddenaud	19.	Munjury
6.	Kamlewkode	20.	Munnekull
7.	Cooudinally	21.	Kurramull
8.	Mukemullay	22.	Ketchyhutty
9.	Undurky	23.	Nuddaputty
10.	Handputty	24.	Moolamullay
11.	Mulayore	25.	Ullamun
12.	Hosshutty	26.	Peggamlur
13.	Bickcutty	27.	Kinnakurray
14	Munnamullay	2	Sheega

.

8.

KOODUWUR MUNDS

1. **Honamund**
2. **Tirriri Mund**
3. **Nurry Mund**

Continuation of Appendix VI

39 Hamlets on Attappady Hills North East of Munnar

1.	Uttapaddy	20.	Chuttukull
2.	Chinnagum	21.	Nullasingy
3.	Commuttompuddy	22.	Vurragumpuddy
4.	Munjoor	23.	Vettipumpuddy
5.	Vailumpuddy	24.	Toovapuddy
6.	Sherrakudava	25.	Koolakoor
7.	Takapunnay	26.	Kuddiumpaur
8.	Hogly	27.	Kunibudpully
9.	Soondaputty	28.	Cauroor
10.	Kullytolem	29.	Somathora
11.	Kunnudikull	30.	Pullavoor
12.	Talaty Kurvayur	31.	Anjaka
13	Kundyoor	3	Arulykotay

.		2.	
14.	Emleeur	33.	Chinnykull
15.	Maumpullum	34.	Padoor
16.	Kolakudore	35.	Pananoor
17.	Kuddryumapuddy	36.	Tanium
18.	Kotahmullay	37.	Munjykundy
19.	Chavdyar	38.	Veraloor
		39.	Mungapully

Appendix VII
(Also see MAP - 6)
Names of Villages in Valluvanad accoridng to the census report of 1931

1. Alanallur
    1. Alanallur
2. Alangad
    2. Alangad
    3. Vettakkara
3. Aliparamba
    4. Aliparamba
4. Amayur
    5. Amayur
5. Anamangad
    6. Anamangad
    7. Chettanakurussi
    8. Manalaya
    9. Mulannamanna
    10. Punnakod
6. Angadipuram
    11. Anadipuram
    12. Pariyapuram
7. Arakkaparamba

13. Arakkaparambu
14. Puthur

8. Arakurussi
   15. Arakurussi
   16. Perimpatari
9. Ariyur
   17. Ariyur
10. Attappadi
   18. Attappadi
11. Bhimanad
   19. Bhimanad
   20. Vadasseripuram
12. Chalavara
   21. Chalavara
   22. Puliyanamkunnu
13. Changileri
   23. Changileri
   24. Kulapadam
   25. Valluvampula
   26. Vendakurussi
14. Chemmalasseri
   27. Chemmalasseri
15. Cherkkaparamba

28. Aripra
29. Cherakkaparamba
30. Puttanangadi

16. Cherukattupulam
   31. Cherukattupulam
   32. Mannanur
   33. Trangali
   34. Velliyode

17. Cherukod
   35. Cherukod
   36. Mannengod
   37. Vandumtara

18. Cherumundasseri
   38. Cherumundasseri
   39. Pulapattasseri
   40. Puliakunnu

19. Cherumpulasseri
   41. Cherupulasseri
   42. Panniyankurussi
   43. Vellottukurussi

20. Chettalur
   44. Chettalur

21. Chunangad

    45. Chunangad
22. Chundampatta
    46. Chundampatta
    47. Nattiamangalam
    48. Tattanamballi
23. Edapatta
    49. Edapatta
    50. Padirikode
    51. Velliyancheri
24. Edattanattukara
    52. Edattanattukara
25. Elamkulam
    53. Elad
    54. Elamkulam
    55. Kulantara
    56. Kunnakkavu
    57. Mutukurussi
    58. Palattol
26. Elampulasseri
    59. Elampulasseri
    60. Pombra
27. Eledattumatambu
    61. Kilur

62. Munnurkode

63. Palur

28. Eluvantala

64. Eluvantala

65. Irimpalasseri

66. Pattisseri

29. Eravimangalam

67. Avinnikode

68. Eravimangalam

69. Kilangattol

30. Kadampalipuram

70. Kadampalipuram

31. Kadannamanna

71. Kadannamanna

72. Karkitakam

73. Vellila

32. Kadungapuram

74. Kadungapuram

75. Kottuvad

76. Mannankulam

33. Kakkut

77. Chirattamanna

78. Kakkut

79. Manattumangalam
80. Ponniakurussi

34. Kalladikkod

81. Kalladikod

35. Kalladipatta

82. Antalate
83. Kalladipatta
84. Mullurkara
85. Perokkara
86. Pulasserikara
87. Tamanikara

36. Kanniyampuram

88. Kanniyampuram
89. Panamanna
90. Tottaakkara

37. Karakkad

91. Eruppa
92. Karakkad

38. Karakurussi

93. Karakurussi
94. Pontiyampuram

39. Karalmanna

95. Karalmanna

96. Natuvattam
97. Tekkummuri
98. Vadakumuri

40. Karimba
    99. Karimba

41. Karimpula
    100. Attassiri
    101. Karimpula
    102. Kunnakkad

42. Karkitamkunnu
    103. Karkitamkunnu
    104. Palakali

43. Karyavattam
    105. Karyavattam
    106. Mannarmala
    107. Pacchiri
    108. Pallikuttu
    109. Telakkad

44. Kattukulam
    110. Kattukulam
    111. Kinnasseri
    112. Mangalamkunnu
    113. Tanaikal

45. Kilattur

114.Chemmanatatta

115.Kilattur

116.Kondiparamba

117.Puntavanam

46. Kodur

118.Kodur

119.Mangatupulam

120.Vadkkamanna

47. Kolapalli

121.Kanayam

122.Kolapalli

48. Kolathur

123.Kolathur

49. Kotakurussi

124.Etakkodpavakonam

125.Kotakurussi

126.Mundanattukara

127.Taruvakonam

50. Kottoppadam

128.Kandamangalam

129.Kottoppadam

130.Puttanikkad

51. Kulikkiliyad

131.Kottappuram

132.Kulikkiliyad

52. Kulukkallur

133.Kulukkallur

53. Kumaramputtur

134.Kumaramputtur

135.Payyanatam

54. Kunattara

136.Kunathara

137.Panayur

55. Kuruva

138.Ayanikkad

139.Karinchapat

140.Kuruva

141.Vattalur

56. Kuruvambalam

142.Kuruvambalam

143.Malaparambu

57. Kuruvattur

144.Kayaliyad

145.Kuruvattur

58. Kuttilangadi

146.Kadukur

147.Kadungat

148.Kolinnil

149.Konottummuri

150.Perintatteri

59. Lakkidi

151.Mangalam

152.Tekkumangalam

60. Mankada

153.Cheriyam

154.Kuttil

155.Mankadda

61. Mankada Pallipram

156.Pallipram

157.Patinnattummuri

158.Vallikkapatta

62. Mannampatta

159.Kodarmanna

160.Kolakkattukurissi

161.Manampatta

162.Nilamangalam

163.Partala

164.Tottara

63. Marayamangalam

165.Marayamangalam

64. Maruttur

166.Kodalur

167.Maruttur

168.Puvvakkod

169.Tondiyannur

65. Melattur

170.Etayattur

171.Manali

172.Melattur

66. Mulannur

173.Mulannur

174.Nellikurussi

67. Mulliakurussi

175.Mulliakurussi

176.Parambur

177.Pattikad

178.Valangot

68. Mundakottukurussi

179.Mundakottukurussi

69. Mundamuka

180.Chiramannur

181.Chutuvalattur

182.Mundamuka

183.Nedungottur

184.Paruttipra

70. Murkanad

185.Murkanad

186.Vengad

71. Muttetathumatambu

187.Atakkaputhur

188.Kallurali

189.Kollakkad

190.Pakarapur

191.Poti

72. Mututhala

192.Koikkottusseri

193.Melmuri

194.Mututala

73. Naduvattam

195.Kilmuri

196.Naduvattam

197.Vilattur

74. Nallaya

198.Eluvantala

199.Nellaya

75. Nemmini

200.Nallur

201.Nemmini

202.Teechingandadam

76. Netrimangalam

203.Netrimangalam

204.Vallur

77. Ottappalam

205.Ariyurtekkummuri

206.Vadanamkurussi

207.Varode

78. Palamallur

208.Chemmkankadavu

209.Palamallur

210.Periamanna

211.Peringottupulam

212.Ummattur

79. Palaprom

213.Palaprom

80. Panamanna

214.Panamanna

81. Pangu

215.Pangu

82. Parali

216.Etattara

217.Odamala

218.Parali

219.Pariyapuram

220.Valamkulam

221.Valenkada

83. Pattaikara

222.Ammanikad

223.Pattaikara

84. Pattambi Pallippuram

224.Karakkad

225.Kilayur

226.Kondurkara

227.Pallipram

85. Perintalmanna

228.Cherakara

229.Kunnapalli

230.Perintalmanna

86. Perumudiyur

231.Kotamunda

232.Perumudiyur

87. Perur

233.Akalur

234.Perur

235.Puttur

88. Pottasseri

236.Pottasseri

89. Pulakkattiri

237.Kattilasseri

238.Panangankara

239.Pattirimanna

240.Pulakkattiri

241.Ramapuram

90. Pulamantol

242.Chelakkad

243.Palur

244.Pulamantol

245.Tirunarayanapuram

91. Pulappatta

246.Pulappatta

247.Ummaneli

92. Pulasseri

248.Karinganad

249.Mannankode

250.Pulasseri

93. Pullundasseri

251.Aliyanur

252.Pullundasseri

94. Rayiranallur

253.Ettappalam

254.Nedungottur

95. Srikrishnapuram

255.Isvaramangalam

256.Perumangad

257.Srikrishnapuram

258.Valampirimangalam

96. Tachampara

259.Mutukurussi

260.Pallikurup

261.Tachampara

262.Trikolur

97. Tachanattukara

263.Tachanattukara

98. Tazhekkode

264.Tazhekkode

99. Tannikunnu

265.Kodarmanna

266.Pukkottukava

267.Pulapattasseri

268.Talayanakkad

269.Tannikunnu

100.Tenkara

270.Tenkara

101.Tirunarayanapuram

271.Kuravattur

272.Nalakurussi

273.Tirunarayanapuram

274.Tiruvaliyode

102.Tiruvalam kunnu

275.Tiruvalamkunnu

103.Tiruvegapura

276.Chempra

277.Kaipram

278.Nariparamba

179.Tiruvegapa

104.Trikkangode

280.Chorottur

281.Manisseri

282.Trikkangode

105.Trikkatiri

283.Karattikurussi

284.Kuttikkod

285.Trikkatiri

106.Vadakkangara

286.Kachinukkad

287.Manakara Paramba

288.Punarpu

289.Vadakkangara

107.Vadakkumpuram

290.Aravakkad

291.Katambur

292.Melur

108.Vadanamkurussi

293.Kuliyakkunnu

294.Vadanamkurussi

109.Valambur

295.Chattanallur

296.Erantod

297.Tirurkkad

298.Valambur

110.Vallapula

299.Vallapula

111.Vainyamkulam

300.Kotayur

301.Palachitara

112.Vellineli

302.Kuttanisseri

303.Vellinali

113.Vengasseri

304.Vengasseri

114.Vengur

305.Chemmaniyod

306.Vengur

115.Vettattur

307.Vettatur

116.Vilayur

308.Poratiyur

309.Vilayur

117.Viramangalam

310.Chemmannur

311.Kammanakkurussi

312.Mangot

313.Putakkad

314. Viramangalam

118.Viyyakurussi

315.Pukkunnu

316.Pulasseri

317.Viyyakkurussi

APPENDIX VIII

(Also see MAP - 7)

Names of Villages in Valluvanad according to the list of Survey Register of Valluvanad Taluk 1905

1. Kalladikkod Amsam
    1. Kalladikkod
    2. Karimba
    3. Ummanezhi
    4. Pulappatta
2. Tachampara Amsam
    5. Karakkurussi
    6. Pallikkuruppu
    7. Tachampra
    8. Muthukurussi
    9. Pottasseri
3. Tenkara Amsam
    10. Tenkara
    11. Viyyakkurussi
    12. Valluvampuzha
    13. Ariyur
4. Arakurussi Amsam

14. Viyyakurrussi
15. Pullasseri
16. Arakurussi
17. Perimbadari
18. Trikkalur

5. Tenkara Amsam
    19. Vendakurussi
    20. Tenkara
    21. Valluvampuzha
    22. Ariyur
6. Kumaramputhur Amsam
    23. Chengaleri
    24. Kulappadam
    25. Kumaramputhur
    26. Payyanadam
7. Kottoppadam Amsam
    27. Bhimanad
    28. Kottoppadam
    29. Puttanikkad
    30. Kunnamangalam
8. Tiruvazhamkunnu Amsam
    31. Tiruvazhamkunnu
9. Vettathur Amsam

32. Edathanattukara
33. Palakkuzhi
34. Karikkattan kunnu
35. Vettathur

10. Kariyavattam Amsam
    36. Mannarmala
    37. Pallikkunnu
    38. Kariavattom
    39. Pacaheeri
    40. Talakkad
    41. Vengur
    42. Chamaniyodu

11. Melattur Amsam
    43. Velliyancheri
    44. Patirikkode
    45. Etappatta
    46. Melattur
    47. Manazhi
    48. Etayattur

12. Attappady
    49. Attappady

13. Nenmini Amsam
    50. Chanman Thattu

51. Kizhattur
52. Palangode
53. Pattikkad
54. Muliyakkurrissi
55. Parambur
56. Punthanam
57. Kondiparambu
58. Thachinganad
59. Nallaur
60. Nenmini

14. Mankara Amsam

61. Koottil
62. Karkkitakam
63. Kadannamanna
64. Vellila

15. Mankata Pallippuram

65. Vallikkappatta
66. Pallippuram
67. Padinjattummuri
68. Kadukkur
69. Konothum Muri
70. Kzohinjil
71. Perinthattiri

16. Kurva Amsam
    72. Kachinikkad
    73. Vatakkunkara
    74. Punnarppa
    75. Vattalur
    76. Ayanikkad
    77. Makaraparamba
    78. Kadungatta
    79. Kuruva
17. Kottur Amsam
    80. Pazhakannur
    81. Peringottupalam
    82. Periyamanna
    83. Ummathur
    84. Chemmankadavu
    85. Vadakkum mana
    86. Mannottupalam
    87. Kottur
18. Panga Amsam
    88. Panga
19. Kulathur Asmam
    89. Vinnot
    90. Kulathur

20. Pu½akkattiri Amsam

    91. Kattungapuram
    92. Kottuvadu
    93. Mannankulam
    94. Puzhakkattiri
    95. Kattilasseri
    96. Kariyappadi
    97. Ramapuram
    98. Patirimana
    99. Panangankara

21. Valambur Amsam

    100. Aripra
    101. Cherakkaparambu
    102. Puttanangadi
    103. Tirurkkadu
    104. Erattodu
    105. Chathanallur
    106. Valambur

22. Angadipuram Amsam

    107. Manattamangalam
    108. Kakkuttu
    109. Ponniyakurissi
    110. Amminikkad

111.Pataikara

112.Chirattamanna

113.Angadipuram

114.Pariyapuram

23. Kuruvambalam Amsam

115.Malaparambu

116.Kuruvambalam

117.Moorkanad

118.Chemmalasseri

24. Pulamanthol Amsam

119.Palur

120.Pulamantol

121.Tirunarayanapuram

122.Chelakkad

25. Perintalmanna Amsam

123.Avinnikkad

124.Kilunngattol

125.Kunnappalli

126.Perintalmanna

127.Cherukara

128.Eravimangalam

26. Anamangad Amsam

129.Chettanakkurussi

130.Mulannamanna

131.Manalaya

132.Punnakkod

133.Anamangad

27. Paral Amsam

134.Valamkulam

135.Otamala

136.Pariyapuram

137.Ettattara

138.Paral

139.Valenkata

28. Naduvattam Karalmanna Amsam

140.Vatakkummuri

141.Tekkummuri

142.Naduvattam

143.Karalmanna

29. Aliparamba Amsam

144.Aliparamba

30. Chettallur Amsam

145.Chettallur

146.Talakkod

31. Arakkaparamba Amsam

147.Arakkaparamba

148.Alanallur

149.Puttur

32. Tachanattukara Amsam

150.Tachanattukara

33. Vellineli Amsam

151.Vellineli

152.Nalakurussi

153.Kuruvattaur

154. Tiruvaliyod

155.Tirunarayanapuram

156.Kuttanisseri

34. Karimpula Amsam

157.Attasseri

158.Kulikkaliyad

159.Kottappuram

160.Kunnakkod

161.Karimpula

35. Elambulasseri Amsam

162.Pombra

163.Elambulasseri

164.Ponniyempura

36. Srikrishnapuram Amsam

165.Kolakkattukurussi

166.Manambatte

167.Iswaramangalam

168.Valambilimangalam

169.Purumangod

170.Srikrishnapuram

171.Parattala

172.Nilamangalam

173.Tottara

174.Kotturmanna

37. Muttedattamandamba Amsam

175.Kotarmanna

176.Kattakulam

177.Mangalamkunna

178.Kinasseri

179.Tanayakkal

180.Kallavali

181.Pakarapur

182.Kolakkad

183.Atakkaputtur

184.Poti

38. Elidattamadamba Amsam

185.Munnurkod

186.Kilur

187.Palur

188.Pukkottakava

189.Pulappattasseri

190.Tannikkunna

191.Talayannakkad

39. Katampalipram Amsam

192.Katampalipuram

193.Aliyanur

194.Pullundasseri

195.Vettakkara

196.Alangod

40. Vatakkumpuram Amsam

197.Kadambur

198.Melur

199.Aravakkad

200.Puliyankunna

201.Cherumundasseri

202.Pulapattasseri

203.Vengasseri

41. Mulannur Amsam

204.Mulannur

205.Nellikurussi

206.Palapram

207.Mangalam

42. Perur Amsam

208.Tekkumangalam

209.Puttur

210.Akalur

211.Perur

43. Chemengod Amsam

212.Ariyur tekkummuri

213.Chemengod

214.Paravakkod

215.Panamanna

44. Panamanna Amsam

216.Panamanna

217.Vatanakurussi

218.Tottakkara

219.Kanniyampuram

220.Mannisseri

221.Tirukkangod

222.Chorottur

45. Kunattara Amsam

223.Veliyad

224.Charukattapulam

225.Pulachittra

226.Kotayur

227.Panayur

228.Kunattara

229.Mannanur

46. Karakkad Amsam

230.Trangali

231.Eruppe

232.Karakkad

47. Mundamuka Amsam

233.Chuduvalathur

234.Chiramannur

235.Mundamuka

236.Nedungottur

237.Parutipra

238.Kuliyankunna

48. Kolappalli Amsam

239.Vadanamkurussi

240.Kolappalli

241.Kanayam

49. Mundamkottakurussi Amsam

242.Kuruvattur

243.Mundakottakurussi

244.Kayiliyad

50. Kotakurussi Amsam

245.Edakkattu Parakkonam

246.Mundanattukara

247.Kotakurussi

248.Tiruvakkonam

51. Chalavara Amsam

249.Puliyamkunnu

250.Chalvara

251.Karattukurussi

52. Trikkatiri Amsam

252.Kuttikkode

253.Trikkitissi

254.Veeramangalam

255.Puthakkode

256.Chemmannur

257.Mangottu

258.Karumanakurussi

53. Cherpalcheri Amsam

259.Panniyam Kurussi

260.Cherpalcheri

261.Vellottukurussi

262.Irumpalasserry

263.Pattisserry

54. Kulukkallur Amsam

264.Marayamangalam

265.Ezhuvanthala

266.Kulukkallur

55. Elankulam Amsam

267.Koonathara

268.Elada

269.Muthukurussi

270.Palathole

271.Kunnakkavu

272.Elamkulam

56. Chundambatta Amsam

273.Nethyamangalam

274.Tathanampalli

275.Chundambatta

276.Vandanthara

277.Mannamkode

57. Vallapula Amsam

278.Cherukode

279.Vallapuzha

280.Ezhuvanthala

281.Nellaya

58. Kalladippatta Amsam

282.Kalladipatta Amsam

283.Tondiyannur

284.Poovvakkod

285.Kodallur

286.Maruttur

287.Andaladi

288.Pulasserikkara

289.Perokkara

290.Tamanikkara

59. Pattambi - Pallippuram Amsam

291.Mulukkara

292.Karakkode

293.Pallippuram

294.Kundukkara

295.Kizhayur

60. Netirimangalam Amsam

296.Netirimangalan

297.Vallur

298.Amayur

61. Vilayur Amsam

299.Mannenkode

300.Karinganad

301.Peradiyur

302.Vilayur

62. Pulasseri Amsam

303.Pulasseri

304.Etappalam

305.Nedungottur

63. Naduvattam Amsam

306.Thiruvegapura

307.Chembra

308.Nariparambu

309.Kayippuram

310.Vilattur

311.Nduvattam

64. Mututhala Amsam

312.Kizhumuri

313.Melmuri

314.Mututhala

315.Kozhikkottasseri

65. Perumutiyur Amsam

316.Perumutiyar

317.Kodumunda

APPENDIX IX

Hobilies of Angadippuram Melattur, Kappil & Mannarghat

9. Hobilies of Angadipuram, Malappuram (Dt.)

1.	Angadippuram	-	9 desams
2.	Panganil (Pang)	-	1 desam
3.	Kottattoora (Koottathara)	-	1 desam
4.	Venkata (Vengad)	-	1 desam
5.	Perinthalmanna	-	4 desam
6.	Anamangata (Anamangad)	-	11 desam
7.	Kuruvanpalam ((Kuruvambalam)	-	4 desam
8.	Yealungollam (Elamkulam)	-	12 desam
9.	Poracattery (Porukkara)	-	9 desams

8 Hobilies of Melattur, Malappuram (Dt.)

1.	Nenmeny hobily (Nenmmini)	-	8 desam
2.	Kariavattum (Kariavattam)	-	10 desam
3.	Kodura (Kodur)	-	1 desam

4.	Kadiunamana (Kadannamanna)	-	10 desam
5.	Mangarda (Mangada)	-	3 desam
6.	Melattoor (Melattur)	-	4 desam
7.	Kuruva (Kuruva)	-	8 desam
8.	Pandikada (Pandikkad)	-	17 desam

3 hobilies of Kappil Taluk, Malappuram (Dt.)

1.	Wellattoora hobily (Vellayur)		6 desams
2.	Kakutta (Kakkoota)		6 desam
3.	Irunaritala		16 desams

2 hobilies of Mannarghat (Belonged to modern Palakkad (Dt)

1.	Mammarghat	-	14 desams
2.	Bhimanad	-	8 desam
	Vellattiri district had		4 Taluks
			22 hobilies
			163 desams

Another taluk of Vellatiri district was venkaty cottah. This was divided into 2 hobilies viz., Kottakkal hobily and Putoora (Puthur) bobily. Kottakkal hobily containted 5 desams and Puthur hobily contained 3 desams.

APPENDIX - X

26 *Amsams* at the time of Mysorean Conquest

1. Kodur
2. Kuruva
3. Pallippuram
4. Mangada
5. Arrakku Parambu
6. Chettnellur
7. Angadipuram
8. Perintalmanna
9. Pulakkattiri
10. Velambur
11. Kariyavattom
12. Nenmini
13. Melattur
14. Panga
15. Kolathur
16. Kuruvambalam
17. Pulamanthole
18. Elamkulam
19. Vettattur
20. Kottapadam
21. Arakurissi
22. Thachambara
23. Anamangad
24. Paral
25. Chembrasseri
26. Pandikkad.

APPENDIX - XI

Story related to the origin of the Kakkad Karanavar - Information provided by the present Azhuvanchery Tamprakkal

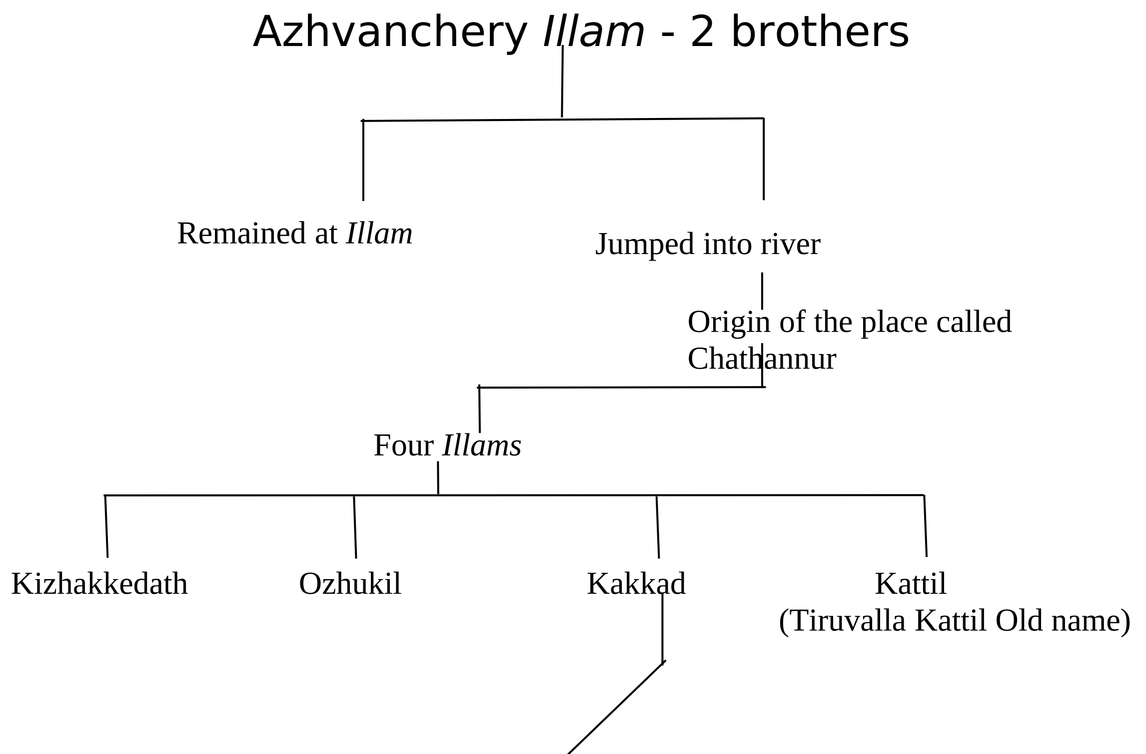
There were two Nambudiri brothers at Maranchery Illam, who lived very happily. One day the two brothers were walking along the banks of the river Bharatapuzha, the elder was walking in front of the younger. After sometime, when the elder turned back, the younger was not seen. The younger was standing away from the elder brooding over something.When asked, the younger replied that, it would be comfortable to lead a married life in the *Illam* in the absence of his brother. When he heard this, he thought that it would be better to commit suicide and soon he jumped into the river. The river turned its course to protect the elder since he had been an ardent believer of Chamravattattu Ayyappan. The next morning he reached a place near the modern Pattambi because of the changing course of the river. Fatigue and hunger stricken, the elder

somehow managed to reach and sat on the bank of the river for a while. There he could see a consecration ceremony of a temple nearby. It was a temple of a non-Brahmin. Yet, he approached and sat on the raw for food, thinking that *Embrantiri* of the temple might be there. Later, when he began to leave that place without taking food, the owner of the temple who was a *Sudra* Nair found a solution by offering the temple to him as gift. But he declined the offer because he lacked money and property to conduct the poojas of the temple. On hearing this, the Nair owner of the temple resolved the problem by asking him to take as much as the ownership of the landed property ploughed in a day on that area. Next morning one *chathan* (a lower caste man - *Cheruma*) appeared before him with two oxen and plough and requested to show the field to plough. The land the *chathan* ploughed thus from morning till evening comprised four Nazhikas (1 Nazhika = 1km 600m). The land ploughed by *chathan* is later known as chathanur. Chathanur is a place near Pattambi. It is believed that, the *chathan*

was no one, but *chamravattathu Ayyappan*. Following it, there sprang up four *Nambudiri Ilams*, namely Kizhakkedath, Ozhukil, Kakkat and Kattil. Kattil is called as Tiruvalla Kattil.

Geneology

Azhvanchery *Illam* - 2 brothers



Kakkad Karanavar: The eldest member of Kakkad, Aiynikkuru, Manakkulam, Punnathur branch, Chiryalayam and Chittanjur of Talappally royal dynasty. Later, Punnathur branch joined the side of the Zamorin.

APPENDIX -XII

TWO *CHAVER* SONGS

ചെങ്ങഴി നമ്പ്യർ പാട്ട്

അല്ലലെ കളഞ്ഞിരി മാണിക്ക്യക്കിളിപ്പെണ്ണെ
ഇൽ തീർത്തിരുന്നു നീ പുതുമ പറയേണം
കൊടുകാ പെരുമ്പടപ്പിൽ തങ്കൂറായി മുടിമന്നൻ
പു മുടിഞ്ഞതു കേളിയുായിലേ.
കേൾപ്പിൻ മഹാജനം നിങ്ങൾ എല്ലാവരും
കൊച്ചിയിൽ മന്നവൻ അക്കാലമുൾക്കാമ്പിൽ
അച്യുതനെർശരി മാടമ്പമന്നവൻ
ഒന്നല്ല രല്ല മൂവർ മുടിഞ്ഞിപോയ്
എന്നതറിഞ്ഞു ഞാൻ ചെൽവാൻ തുടങ്ങുന്നു
ഓമനയേറും മനക്കോട്ടച്ചൻ താൻ
ഇങ്ങു വരുത്തോ ദൈവം തുണയെങ്കിൽ
ദേവീ പഴയന്നൂരംബികാ തന്നാണെ
മാടസ്വരൂപത്താണെ നിങ്ങൾക്കങ്ങൂട്ടുവിൽ
പേരാറ്റരശനു മെല്ലാവരും കൂടി
പേരാറ്റിലാം തേനും പാലും വരുത്തോ
നിശ്ചയം മാടമ്പമന്നവൻ പാദത്താണെ
ഇച്ച എനിക്കു പഴയന്നൂരംബികാ
മുമ്പിൽ തുണയെങ്കിൽ കേളി കേൾപ്പിക്കേണം
മുമ്പിലുള്ളമ്മാമന്മാരും തുണ ചെയ്യോ നിശ്ചയം
ചാവാൻ മടയില്ലചാർന്നവർ പോരിന്നു
ചാർന്ന പണിക്കന്മാർ നിങ്ങൾ എല്ലാവരും
ചാർന്നവരില്ലെന്നു ആരും നിനക്കേ
അച്ഛനും അമ്മയും കൂടെ ഭരിപ്പവർ
ആരുമെ പോരാഞ്ഞു എന്നോടുകൂടവെ

അർത്ഥമില്ലാഞ്ഞിട്ടു പോരാതിരിക്കേ
ആയിരം നായരും ഞാനും മരിക്കേണം
ആനനമൊട്ടുമെ താഴ്ത്തേ നിങ്ങളും
ഇങ്ങനെസ്സർവ്വരോടും പറഞ്ഞീടിനാൻ
ആയുധമൊക്കെ വെളുപ്പിച്ചു കൊള്ളുവിൻ
ചൊല്ലാരികച്ച കവണിത്തരങ്ങളും
തോൽമനും പത്തും തുലുക്കം പിഴിഞ്ഞതിൽ
കൽസ്തുകിൽ കല്പടയെത്ര തരത്തിലും
വാളും പരിച ചുരികക്കാരിങ്ങിനെ
ഒത്തു പുറപ്പെട്ടു നൂറ്റിത്തൊണ്ണൂർ വരും
ചെങ്ങഴി നമ്പിയാർ താനും പുറപ്പെട്ടു
ഉുവരവിതു ചാവറ്റെ നിന്നേരം
കാവേരി വെള്ളം ഒഴുകിയ പോരാറ്റിൽ
ഗംഗയെ ധ്യാനിച്ചു മുങ്ങിക്കരേറിനാൻ
നാഥൻ മുകുന്ദനെക്കു തൊഴുതുടൻ
വേല ചെയ്തീടണം വാൾമുന തന്നില–
ങ്ങാവും വഴിവാടു ചെയ്തു പുറപ്പെട്ടു
നാടോടെ ദു:ഖം മുറവിളിഘോഷമായി
ഏതു ജന്മത്തിനീ കാണുന്നതീശ്വരാ
കാർമുകിൽ വർണ്ണനെ നേർശരിയുള്ളോനെ
പുത്ര കളത്രയും മാതാവും പെങ്ങന്മാർ
ഒക്കെ നിലവിളി ഘോഷം സഹിയാഞ്ഞു
വേഗെ നടന്നിതു ളോകരും താനുമായി
അന്തണർ കൊുപോയി കാട്ടീ വഴി തന്നിൽ
അന്തിക്കു ചെന്നു ചെറുതിരുന്നാവായെ
അങ്ങാടി പുക്കു നടന്നു കാരൊക്കെ
തു മറകൊടി തൊട്ടുവലം വെച്ചു
പൂന്തുറ മന്നന്റെ മാമാങ്കത്തിനു ഞാൻ

വീരിയം കാട്ടി മരിപ്പാൻ തുടങ്ങുന്നു
ചാവുന്നതില്ലല്ലൊ പോർ ചെയ്തു ഞാനിന്നു
കുന്നിലാമന്നന്റെ മാമാകവിക്രമം
മാനസം ഇല്ല പൂക്കയിതയാലങ്ങോട്ടും
കൂത്തുവിളക്കും കൊളുത്തിപ്പിടിക്കേണം
രാമാ ശിവ ശിവയെന്നു ജപിക്കയും
മേളമായി ചെന്നിതു ഗോപുരവാതുക്കൽ
മേൽമുഴിച്ചൂ നനച്ചൂ കത്തിച്ചുടൻ
ഗോപുര മാളികാ മീതെ എറിയുന്നു
നമ്മുടെ തമ്പുരാൻ മാതമ്പമന്നവൻ
പോരിൽ മുടിഞ്ഞു വരുവാനിടച്ചിലർ
വീരിയം ളോകരും താനും മുറയായി
ഒത്തു മലംപുലികൂട്ടം കണക്കിനെ.
ഒത്തിയും ചാടിയും വെട്ടുകൊടുക്കുന്നു
നൂറ്റിത്തൊണ്ണൂർ വരും മുടിഞ്ഞതന്നേരത്തു
ഏകനായി തന്നെയിരുന്നോരു നേരത്തു
ക്ഷീണതാ പൂ ഒളിച്ചു പുളിമ്പൊത്തിൽ
നീളെ നടന്നു തിരിഞ്ഞു നോക്കുന്നേരം
താനയിരിക്കുന്നൂ കു പുളിമ്പൊത്തിൽ
കുത്തുവാനായി തുനിഞ്ഞൂ ചവളക്കാർ കൂടെ
നിലത്തു ചാടിനാൻ നമ്പിയാരന്നേരം
വെള്ളം കുടിക്കേണ മമ്മാമനാണെന്നു
കൊുപോയ് ആൽതറ തന്നിൽ കിടത്തുന്നു
തിലെടുത്തു വടക്കരന്നേരത്തു
തോളിലെടുത്തു കൊടുക്കുന്ന നേരത്തു
അപ്പോഴെ ചോദിച്ചു ചെങ്ങഴി നമ്പിയാർ
പന്നിയൂർ കൂറ്റിലെ വെള്ളമൊ ചോവ്വൂർ കൂറ്റിലെ വെള്ളമൊ
ഇതു പും കുടിക്കില്ല പന്നിയൂർ കൂറ്റിലെ വെള്ളം ഞാൻ

ഇന്നു എനിക്കിതു വേയെന്നും ചൊല്ലി
തന്റെ വാൾക്കയ്യിന്റെ തക്കൽ വെട്ടീട്ടു
ചോര കുടിച്ചിതു ചെങ്ങഴി നമ്പിയാർ
സൽക്കഥയേറെ പ്രയോഗിച്ചു നമ്പിയാര
ന്നേരം സ്വർഗ്ഗലോകവും പൂക്കു സുഖിച്ചു മരുവിനാൻ

കർ മേനവൻ പാട്ട്

കൂരിയാൽക്കൽ മുകൾ നിന്നിട്ടോരോരെ വിശേഷങ്ങൾ
കൂ കിരുന്നോരു പൈങ്കിളി മകളെ ഞാൻ
നേരോടു മാമാകത്തിൽ ചാവരായ് വന്നു മരി
ച്ചീടിനു വിശേഷങ്ങൾ ചൊല്ലെടൊ കിളിപ്പെണ്ണെ
പേരാറ്റിൻ മണൽമേൽ നിന്നെന്തൊരു വിശേഷങ്ങൾ
കുകിരുന്നോരു പൈങ്കിളീ മകളെ ഞാൻ
പഞ്ചസാരയും പാലും പഴവും തേനും തരാം
പാരാതെ കർമേനൊൻ പേരാറ്റിലഴിഞ്ഞതിൽ
ശേഷമുള്ളവസ്ഥകൾ എന്നോടു പറയേണം
മുന്നം നീ ചൊന്ന ധർമ്മ വീയ്യ്യശൌയ്യ്യങ്ങൾ കേട്ടു
എത്രയും ഗുണവാനാം അത്രെ തോന്നീടുന്നതിൽ
ചിപ്പമായ് യുദ്ധം ചെയ്തു മരിച്ച പ്രകാരങ്ങൾ
എത്രയുംമാനന്ദത്തിൽ മിക്കവായുള്ളൊരു തീർത്ഥ
സ്സാനവും ചെയ്തു തിരുനാവായ് തൃക്കോൽ പൂക്കു
നാഥന്റെ തൃപ്പാദങ്ങൾ വണങ്ങി ഭക്തിയോടെ
തീർത്ഥദക്ഷിണയും ചെയ്ത് ഏറ്റിതു പ്രസാദവും
മുർദ്ധനീ ധരിച്ചുടൻ കൊടുത്തു ചങ്ങാതിമാർക്ക്
അംബുജം ചാർത്തുവാനും കൊടുത്തു പണവും വേറെ
പായസത്തിനും പഞ്ചഗവ്യമാടീടുവാനും
മാലക്കും വിളക്കിനും വെവ്വേറെ കൊടുത്തീട്ടു
മല്ല വൈരിയെ തൊഴുതെല്ലാരുമൊരുമിച്ചു
മെല്ലവെ പുറപ്പെട്ടു മണൽമേൽ ഇരുന്നുടൻ
ചന്ദനം പുഴു അകിൽ കസ്തൂരി കളഭവും
ഇച്ചയിൽ തേച്ചു കച്ചകെട്ടി വാലിട്ടു നന്നായ്
ചിപ്പത്തിൽ മറച്ചൂടൻ നല്ല വസ്ത്രങ്ങൾ ചുറ്റി
ഗോപിയും ധരിച്ചുടൻ ഭസ്മവും തേച്ചുനന്നായ്
നാമവും കീർത്തനവും ഗോവിന്ദ സ്തുതികളും

ഓരോരോ രാഗങ്ങളും ഓരോരോ ഗീതങ്ങളും
പാടിയും പരിശത്താളങ്ങൾ ഉച്ചത്തിൽ ഉരുക്കഴിച്ചു
ഇത്തിരി നേരമിരുന്നീടിനാരനന്തരം
പത്തുരാവു ചന്ദ്രൻ അസ്തമിപ്പതിനെന്നും
ചിത്തത്തിൽ മറച്ചുടൻ നടന്നൂ കുടിൽ തോറും
കിതു തെക്കെക്കര വാണിഭമതും പിന്നെ
കൊിതു പഴമവിൽ അലുവാ നൂലപ്പവും
കൊു വന്നെല്ലാവരും ഒത്തൊരുമിച്ചു കൂടി
നീരാട്ടു കുളിപ്പന്തൽ കിരുന്നവിടുന്നു
തണ്ണീരും കുടിച്ചൊക്കെ നന്നായി തെളിഞ്ഞിട്ടു
പൂക്കച്ച ഉടുത്തിതു കുളത്തൂർ ഉണ്ണിതാനും
പട്ടുമുടുത്തിതു കർമേനവൻ താനും
ചിപ്പത്തിൽ കച്ചയുടുത്തെല്ലാരുമൊരുമിച്ചു
വെറ്റിലതിന്നു വിനോദങ്ങളും പറഞ്ഞുടൻ
നടന്നൂ മാടത്തിങ്കൽ നായർതൻ തോന്നിരപ്പുര
കിതു കോഴിക്കോട്ടു യാവാരി തന്റെ കുടിൽ
മുക്കുവൻ കുടിലുകൾ ജോനകർ നഗരവും
ഒക്കവെ കുവേഗം നടന്നൂ കിഴക്കോട്ടു
ചിത്തിരകൊടിക്കൂറ ശാസ്ത്രികൾ മഠങ്ങളും
കു കുടൻ നടന്നീടിനാ നിരത്തിങ്കൽ
കിതു തങ്ങൾക്കുള്ള വെള്ള ചാത്തിര സഭ
കിറിഞ്ഞവരപ്പോൾ കർമേനവൻ താനും
കൊാടി സമ്മാനിച്ചൂ കു വാർത്തയും പറഞ്ഞ്
ഇത്തിരി നേര മിരുന്നീടിനോനന്തരം
കൊടുത്തു ശേഷമുള്ള പണവും കാശുമെന്മെൽ
കടകം മുങ്കൈ വളാ മോതിരമരത്താളും
ഒക്കവെ കഴിച്ചുടൻ കെട്ടിനാനൊരു കിഴി
ഭക്തിയോടെഴുനീറ്റു ശാസ്ത്രികൾ സഭതന്നിൽ

ഉത്തമ പ്രദക്ഷിണം ചെയ്തു കുമ്പിട്ടുകൂപ്പി
കിഴിയും വെച്ച ദണ്ഡ നമസ്കാരവും ചെയ്തു
വണങ്ങി വിഷ്ണുപാദം മനസ്സിലുറപ്പിച്ചു
തൊഴുതു നില്ക്കുന്നൊരു കർമേനവൻ തന്റെ
തലയിൽ തൊട്ടാശീർവ്വാദവും ചെയ്തീടിനാർ
കീർത്തിയും മൂന്നുലോകത്തിങ്കലും പരക്കവെ
അനുജ്ഞകൊടുത്തിതു ബ്രാഹ്മണരൊരു പോലെ
ബ്രാഹ്മണരുടെ ചരണാംബുജം കൂപ്പിത്തൊഴു
താദരവോടേ നടന്നീടിനാരവിടുന്നു
ചേകവർ കൂടുമച്ചൻ തറക്കൽ ചെന്നിരുന്നു
പാകവെ വെച്ച വിളക്കൊക്കെക്കു നന്നായ്
കു കുടൻ നടന്നീടിനാ നിരത്തിങ്കൽ
കർമേനവൻ താനും ചങ്ങാതിമാരും നന്നായി
ആദരാൽ വിളിച്ചുടൻ പറഞ്ഞു ചെക്കനോടു
ആണിൽ മാണിക്യനായ കോണനൂരിട കോമൻ
നടന്നാ നിന്നെ കൊു പോയി കൊല്ലിക്കുന്നതിൽ
പാരം മടിയുനിക്കുള്ള തറികാ നിണയ്ക്കുള്ളിൽ
കൃപയുങ്കെിൽ പോയി മാതാവെ രക്ഷിക്ക നീ
നിന്നൊടു മുന്നം പലനാളും ഞാൻ പറഞ്ഞതിൽ
ഒന്നിലും അനുവാദം തന്നീല അതുകൊു
മനസ്സിൽ പരിതാപം വളർന്നു ചമഞ്ഞിനാ
മരിപ്പാൻ തിരുമാന്ധാംകുന്നിൽ വാണിടും അമ്മ
തന്നല്ലൊ പൂവും ഭസ്മം മാലയെന്നതുകൊു
മരിപ്പാൻ വിധിപോരാ ബാലകനല്ലൊ നീയും
ഇത്തരം പല ബഹുവിധങ്ങൾ കേട്ടനേരം
നെഞ്ഞിട പൊട്ടിയവനിഞ്ഞരമുര ചെയ്തു
എന്തിന്നിത്തരം നിങ്ങൾ എന്നോടു പറയുന്നു
ചിത്താഭിമാനം കൊു മരിക്കുന്നവർക്കൊക്കെ

മുക്തി താൻ ലഭിച്ചീടുമില്ല സംശയമേതും
ഉ ചോറ്റിനു മുമ്പിൽ വേല ചെയ്കിപേനല്ലൂ
നിങ്ങൾ തൻപാദത്താണെ കൂടിയസ്സഭയാണെ
ആരിയാം തിരുമന്ധാം കുന്നെഴും അമ്മയാണെ
പോകയില്ലൊരിക്കലും നിങ്ങളെപ്പിരിഞ്ഞു ഞാൻ
പാകുവിൻ പരലോകം ചേരുവാൻ മുമ്പിൽത്തന്നെ
ഇങ്ങിനെ പറഞ്ഞപ്പോൾ അങ്ങിനെ തന്നെയെന്നും
മനസ്സും തെളിഞ്ഞൊക്കെ നടന്നൂ വാകയൂർക്ക
ആലഭാരത്തോടുള്ള നടത്തും ചൊല്ലിക്കൊ
പാടിയും പരിശത്താളങ്ങൾ തട്ടിയും തമ്മിൽ
കുളിച്ചും പുളച്ചൊക്കെതിമർത്തു നിലവിളിച്ചാ
ർത്തുടൻ നടക്കുമ്പോൾ എന്തൊരു ചിത്രം ചിത്രം
ദേവകൾ വിമാനങ്ങൾ തോറുമാകാശമാർഗ്ഗെ
സ്വർഗ്ഗസ്ത്രീകളും വന്നൂ നിറഞ്ഞു ബഹുവിധം
വീരിയ പരാക്രമം ചെയ്തുടൻ മരിക്കുന്ന
വീരരെ തേരിലേറ്റിക്കൊ പോവാതിന്നായി
യക്ഷകിന്നരസിദ്ധഗന്ധർവ്വാപ്പരിഷയും
ചാരണഗണങ്ങളും വാരണമുനികളും
ആരണരോടുകൂടെ വന്നുടൻ തിക്കിതിമർത്താ
ലഭാരങ്ങൾ കേട്ടു വാകയുരിയിരിക്കുന്ന
ചെകവരൊക്കെച്ചെവി പാർത്തിതു പരിഭ്രമാൽ
ആരതെന്നിറിയാഞ്ഞു ദൂരവെ നോക്കുന്നേരം
പാരാതെ നടവരമ്പോടു ചെന്നടുത്തപ്പോൾ
ആരെന്നു ചോദിച്ചപ്പോൾ പറഞ്ഞൂകർ മേനൊൻ
വിരവെഴും തിരുമന്ധാംകുന്നെഴും അമ്മ തന്റെ
നാമവും സ്വരൂപവും വഴിയും മൊഴികളും
ചൊവ്വരക്കൂറ്റിൽ മികവുള്ള ചേകവർ ഞങ്ങൾ
ആരങ്ങോട്ടൂർ സ്വരൂപത്തിൽ വട്ടോളി വീടുവാഴും

കരെന്നല്ലോ നാമം എനിക്കു ഒക്കെത്തക്കെ
ഉല്ലൊ പതിനേഴു ചേകവരറിഞ്ഞാലും
വന്നിതു സ്വരൂപത്തിന്നുള്ളവകാശത്തിന്നായി
പന്നിയൂർ ചൊവ്വരങ്ങൾ തെരക്കു പഴുതിടാ
ഞങ്ങൾ സമ്മതിച്ചുനിക്കെണം നിലപാടു്
അല്ലായ്കിൽ ചോരയിലും ശവത്തിന്മേലും നിന്നു
കഴിയും നിലപാടു വേലയെന്നറിഞ്ഞാലും
എന്നുര പറഞ്ഞപ്പോൾ നിന്നൂളോകരുമൊക്കെ
പെരുത്ത കുന്തങ്ങളും നിരക്കു ചാച്ചുവെച്ചു
ഇരുത്തീ മറക്കാരൻ ഇടയിൽ കൂടെ കൂടെ
കടുപ്പം ഏറും കർമേനവനടുത്തപ്പോൾ
കരിമ്പുപോലെ വെട്ടിമുറിച്ചു പെരുനില
മുകളിൽ ചിന്നുംപോലെ കാണായി അതുനേരം
മിന്നൽതാൻ വഴിക്കെ വന്നിടിവാൾ മിന്നും പോലെ
വാൾമുന കൊും ചിലർ മുനയിൽ താണും ചിലർ
ഇടിവാൾ വീശിച്ചിലർ മറിവാൻ പോയി ചിലർ
പരുക്കും കൊുചിലർ മുകൾ തരികൾ കൊും
കളിച്ചൂ നില്ക്കുന്നേരം പറഞ്ഞുകർ മേനോൻ
ഇനിയുമൊന്നു ഞാൻ ചൊല്ലുന്നൂ കേൾപിൻ നിങ്ങൾ
മുപ്പതിനായിരവും പതിനായിരത്തിലും
വിരിയമുള്ള ചേകവർ കേൾക്കണമെന്റെ വാക്കു
കൊല്ലം എണ്ണൂറ്റിൽപുറം അമ്പെത്തെട്ടാമതിങ്കൽ
മകരമാസം ഇരുപത്തെട്ടാം തിയ്യതിക്കു
പൂർവ്വപക്ഷവും നല്ലദ്വാദശി തിരുവോണം
അസ്തമിച്ചു പതിനെട്ടു നാഴികാ കഴിഞ്ഞു–
ഭയത്തിനുമുമ്പിൽ മരിപ്പാണെനിക്കു സത്യം
സ്വാമിയോടുണർത്തിച്ചു പുറപ്പെട്ടിതു ഞങ്ങൾ
സത്യവും അസത്യമാകാതെ കു നിങ്ങൾ

വഴിപോലെത്തെ വെട്ടിക്കൊന്നീടുകയും വേണം
വെട്ടിക്കൊല്ലായ്കിൽ വരാനിങ്ങൾക്കു ഗതിയെന്നാൽ
ഇത്തരം പറഞ്ഞൂടൻ വെറ്റില ചുരുൾ തിന്നിട്ടു
ഇത്തിരി കളിക്കേണമുന്നുര പറഞ്ഞപ്പോൾ
പ്രാണനിലാശവിട്ടു കോണൂരിട കോമൻ
വാണം ചുട്ടെറിഞ്ഞതുപോലെ ചെന്നടുത്തപ്പോൾ
പത്തിരുപതു ചവളക്കാരെ ത്തെരുതെരെ
പത്തിരുപതു മുറിയാക്കി നാനരക്ഷണാൽ
അത്രയുമല്ലവെട്ടും പത്തിരുന്നൂറു പേരും
ഇക്കരുമന കു നില്ക്കുന്ന കർ മേനൊൻ
ഒത്തിച്ചാടിയിട്ടൊന്നു വെട്ടിനാൻ വിളക്കിന്മേൽ
ഇത്തിരി പൊടികൂടെ കിട്ടുകയില്ല അതിൽ
ചിത്തിരക്കെട്ടിന്മേലും ഒന്നുവെട്ടിനാൻ പിന്നെ
കൂട്ടത്തിൽ ചാടി മൂന്നുകൊലയും കഴിച്ചുടൻ
നാലാമതൊരുത്തനെ വെട്ടുവാനടുക്കുമ്പോൾ
കുത്തു കൊിരുന്നതു ചെക്കനുമതുനേരം
കുത്തിയ ചവളത്തെ തട്ടിയും ആരാധിച്ചും
പാവമെയെന്നു ചൊല്ലി പരിശ തന്നിൽ കോരി
മാറിലങ്ങണച്ചുടൻ തഴുകിനിക്കുന്നുന്നേരം
വമ്പുലിപോലെ പത്തമ്പതു പേരെ വെട്ടി
തുള്ളിക്കൊടുത്തിതു വള്ളോലി എരെച്ചനും
ചിക്കെന്നെടുത്തിതു കുടുങ്ങീ വീട്ടിക്കാടൻ
ചീളെന്നടുത്തിതു മറ്റുള്ള പരുഷയും
ചുരുങ്ങിയെട്ടുപേർ ആലിന്റെ ചുവട്ടിലായി
വട്ടിമിട്ടാലു ചുറ്റും നടന്നൂ വക്കാണങ്ങൾ
വെട്ടിയും തടുത്തിട്ടും നീട്ടിയും ചുഴിച്ചുടൻ
മുഴുങ്കാലിന്നു തന്നെ കടകം വീശുന്നൊരു
വെട്ടുകൾ കൊുതന്നെ കാലിന്റെ ചെരിപ്പടി

യറ്റു വീണിടുന്ന ഇറ്റിറ്റു വീഴുന്നിതു ചോരയും നിണങ്ങളും
തെറ്റിയും വഴുതിയും വീഴിന്നേരത്തിൽ ചിലർ
മാറ്റത്തിൽ മാറിക്കൊൾവാൻ ഭാവിച്ച നേരത്തിങ്കൽ
പുറത്തുവെട്ടുകൊു പത്തുപേർ മരിക്കയും
അന്നേരം വരുന്നീതു മാമ്പുനത്തുണ്ണിരാമൻ
ചീളെണങ്ങടുത്തിതു കർ മേനവൻ താനും
തങ്ങളിൽ ചെന്ന പോരു പറവാൻ പണിയത്രെ.
തങ്ങളിൽ പത്തും പതിനഞ്ചും വാളുകൾ തടുത്തപ്പോൾ
കർമേനവൻ തന്റെ പിന്നീടു ചെന്നിട്ടങ്ങു
അവനോടടുത്തിതു എരക്കോമനുമപ്പോൾ
വടിയിൽ പാമ്പുപോലെ ചവളത്തിന്മേൽ ചേർന്നു
തിരക്കീ വെട്ടുന്നേരം അററിതു തുടരും
അന്നേരം കർമേനോൻ ഇടത്തെ പുറാവ്വടി
കൊുടൻ മണ്ണുകുത്തി കണ്ണിലും മുഖത്തിട്ടു
ഉമച്ച കണ്ണുരും മിഴിക്കുന്നതിന്നുമുമ്പെ
വെട്ടുകൊുടൻ വീണു മാമ്പുനത്തുണ്ണിരാമൻ
നായരും തേരലേറി വീര്യസ്വർഗ്ഗവും പുക്കു
മാമാങ്കം രക്ഷിച്ചന്നു നിന്ന ളോകരുമൊക്കെ
പേടിപൂരൊരു ദിക്കിൽ മിനാരതുനേരം
പോലനാടികൾക്കൊക്കെ കാലനായ്വന്നാനിവൻ
വേലയും മുടങ്ങിതാ നേരവും പുലർന്നുതെ
വിളിച്ചു പറഞ്ഞിതു മാളികാമുകളിന്നു
ഇരുത്തി നാലുവാളു തടുപ്പാ നാരുമില്ലെ
മൂടാടിക്കൂട്ടം തന്നിൽ മുന്നൂറു നായന്മാർക്കു
ചേകവനാകിന്നിതു മാമ്പുനത്തുണ്ണി രാമൻ
മാമ്പുനത്തുണ്ണിരമാൻ മരിച്ചായൊന്നും ചെല്ലി
മാനിഭക്കേടു വരുത്തീടൊല്ല കൂട്ടത്തോടെ
മാമാകമിനിയൊന്നും കൂടാതെ മതിയെന്നും

നാളെയങ്ങു ചാവർ എന്നല്ലൊ പറയുന്നു.
ഇങ്ങിനെ കാ! നിനക്കുാമൊ ബഹുമാനം
പു ചെങ്ങഴി നമ്പ്യാർ മരിപ്പാൻ വന്ന നാളിൽ
വെട്ടിക്കൊന്നീലേ ഞങ്ങൾ മുമ്പിലുള്ളവരെല്ലൊ
അപ്പരുഷകളുടെ മക്കളും മരുമക്കൾ
അത്തറവാട്ടിൽ പിറന്നൊള്ളൊരു ജന്മിത്വവും
ഇത്തരം പറഞ്ഞിതു മന്തിരി പാററനമ്പി
തക്കത്തിൽ കരുത്തുള്ളോരേക്കത്തിൽ പുറപ്പെട്ടു
മുറുക്കി മരക്കൈവാൾ അമർത്തു പിടിച്ചുടൻ
ഇടത്തേ തൂരിക്കളഞ്ഞെടുത്തു വാളുമായി
ഇറങ്ങീ നമ്പ്രമോളി വൈദ്യരെന്നതുനേരം
തുടക്കീട്ടടുത്തിട്ടങ്ങിടി വെട്ടീടും പോലെ
ചീളെന്നടുത്തിതു കർ മേനവൻ താനും
നരിയെക്കൊല്ലുവാൻ പന്നി പായുന്ന കണക്കിൽ
തങ്ങളിൽ പത്തും പതിനഞ്ചും വാൾ തടുത്തപ്പോൾ
ഉരത്തവാളുതട്ടി മുറിഞ്ഞു കരിന്തുട
മരിപ്പാനിന്നു തന്നെ മനസ്സിലുറപ്പിച്ചൂ
പരിശ കുത്തിപ്പിടിച്ചമർത്തു നില്ക്കുന്നേരം
വാരിയും വലങ്കയ്യും മുറിഞ്ഞു വൈദ്യർക്കപ്പോൾ
കാലവും കഴിഞ്ഞന്നു വീഴുന്ന നേരത്തിങ്കൽ
കടന്നു ചെറ്റുവായ്പ്പണിക്കാരൊന്നു വെട്ടി
മുറിഞ്ഞൂ മുട്ടുകുത്തി വീണിതു നട തന്നിൽ
രണ്ടാതും കടന്നങ്ങു വെട്ടു വാനോങ്ങുന്നേരം
ഈറയോടൊന്നു ചവിട്ടിനാൻ കർമേനോൻ
ചവിട്ടുകൊു നാളം അടച്ചു ചത്തവനും
വെട്ടാലെ മരിച്ചിതു വട്ടോളി കർമേനോൻ
ചവിട്ടാൽ മരിച്ചിതു ചെറ്റുവായ് പണിക്കരും
എന്നതിനെ ചൊല്ലി കിളിമകളും പറന്നു

പോയാങ്ങീത്തളിയന്നൂരമ്പലത്തിൽ.

APPENDIX - XIII
(Also See Map - 11)

Data Collected from Field Work Observation and *Panchayat Vijnaneeyam*

1.	Cherupulassery	-	A typical agricultural village where paddy was collected and stored to the granary of Valluvakonatiri. Weekly markets were held. Kacherikkunnu was a centre of trade in the earlier period. It also denotes the office site.
2.	Kadampazhipuram	-	As its name reveals, it was a centre of toll collection. It was one of the main centres of Valluvanad.
3.	Karimpuzha	-	An old village of Valluvanad. Remains of Vallur *Kovilakam* are still seen there. References to Vallur *Kovilakam* of Karimpuzha are seen in the *Kottichezhunnallattu* of Ettan Thampuran. Later Karimpuzha was occupied and became the seat of Eralpad. Kottichezhunnallattu contains a vivid picture of

			his journey with all pomp and parapharnalia from Ponnani via Velliyankkallu to Karimpuzha (see Urban Geography).
4.	Sreekrishnapuram	-	A major centre of Valluvanad.
5.	Keralassery	-	This territory remained under the control of Valluvanad. Kovil Kattu Panikkar family- the representative of Valluvakonatiri looked after the area. Kongad Nair, and Mannur Nair had also their control in regions like Kundalassery and Tadukkassery of Keralassery.
6.	Mankara	-	A village of Valluvanad. It is an important centre of trade. Evidences of human habitation are found from the discovery of stone tools and Megalithic remains. Local people provided the information of the existence of fort at Mankara. The accounts of Francis Buchanan also contain references to the remnants of an old fort at Mankara. Mankara Nair was in charge of these regions.

7.	Mannur	-	Remained under the control of Valluvanad. Panangad Moopil Nair (the title received from Valluvakonatiri) who was later known as Mannur Valiya Nair or Moopil Nair, looked after this territory. Mannur Nair maintained his control in nine and a half *Desams*, viz., Vadasserry, Keralassery, Tadukkasserry, Kizhakkumpuram, Mannur, Nagarippuram, Peradikunnu, Cherumpala, Poothan£r (Mundur) and Pampidi. Pampadi (Thiruvilluamala) is described as the half *Desam*.
8.	Kuruva	-	The metropolis of Valluvanad. The Kuruva *Kovilakam* of Valluvakonatiri was situated here. It was demolished without leaving any traces of its old history. But a small temple near the *Kovilakam* is still seen there. The remnants of the compound wall of Kuruva *Kovilakam* are also seen. The Kalari of Chandrathil Panikkar (Commander of the *Chavers* of Valluvanad) can still be seen here. The hill on the east of this *Kalari* is

			called as Porukunnu. The place Padaparambu is also situated on the west of Kuruva. Places like Porukunnu and Padaparambu indicate battle.
9.	Mankada	-	Territory of Valluvanad. A place near Angadipuram and east of Kuruva. A *Kovilakam* of Vellattiri royal family called Mankada *Kovilakam* is situated here. A Menhir is found at Panikkarukunnu in Mankada. Iron ores are also largely found from Mankada. An old Siva Temple called Koottil Siva Temple is also seen existing here.
10.	Makkara Parambu	-	Situated very near Kuruva. It is situated on the banks of a small stream called Mukthiyarkundu river. Kuruva and Makkaraparambu are situated on the either sides of Mukthiyarkundu river. Two *Kalams* (Granary for storing paddy) called *Cherikkallu* of the Kuruva *Kovilakam* is situated in Makkara Parambu.
11.	Pulamanthol	-	Territory of Valluvanad. Weekly *canta* held here.

			The Ayurvedic physician Pulamanthol Mussad resides here. Large number of Palm leaf records are found preserved here. These palm leaf records contain details of Ayurvedic treatment to men and animals.
12.	Moorkanad	-	It is said to be the centre of Kulathur Moopil Warrier (the 3rd among the 18 ministers of Valluvakonatiri, Karuvayur Mussad was the first and Appamkalam Pisharodi of Pangu said to be the second). They are said to have possessed lands, which yields 88000 *Para Pattam.* The famous Kolathur *Canta* and Vengad old *Canta* existed here. The eldest female members of the four royal family of Vellattiri had the title '*Kulathur Tampurati*'. Kulathur Moopil Warrier was the manager of *Kulathur Thampurati*. Among the five major subordinate *sthanams* of the *Kooruvazhcha*, *Kulathur Thampuran* was the youngest and he was in charge of those distant

			territories like Aryampavau, Mannarkkad, Attappadi, Kalladikode etc. It is learnt that, major part of the paddy, being collected as *Pattom* is from those regions where *Kulathur Thampuran* was in charge of.
13.	Koottilangadi	-	A village of Valluvanad. It is a centre of trade during the earlier period. Weekly markets are held here. *Chellur Kotta* and the cave of *Padinjattumuri* attract the attention of historians.
14.	Puzhakkattiri	-	A village of Valluvanad. Karuvayur Mussad, the Chief Minister of Valluvakonatiri resided here after his defeat at Kottakkal. Their residence is called *Puzhakkattiri Akayil*.
15.	Kodur	-	An old village of Valluvanad. An old Siva temple, Kodur Siva temple is situated at Pazhamallur in Kodur.
16.	Angadipuram	-	The heart of Valluvanad. The age-old people used to call Angadipuram as Vellattangadi even today. The famous Tirumandhamkunnu *Bhgavati* temple connected with Valluvanad Raja is also

			situated here.
17.	Edappatta	-	A village of Valluvanad. Evidences of the human settlement of early period is known from Megalithic remains like Nannangadi. Remains of temples in different parts of the area are also seen. Large numbers of *Attani*-s are also visible.
18.	Elamkulam	-	A village of Valluvanad. Megalithic remains are largely found here. The images of animals made in clay are recovered from the northern hill of Kottaparambu in Pulinkavu of Elamkulam Panchayath near Perinthalmanna. The archaeologists of Thrissur circle visited the site and according to their preliminary observation, they expressed that, these materials belonged to 1000-1500 prior to Christ. According to them, these materials belonged to the megalithic face of culture.
19.	Melathur	-	A village of Valluvanad
20.	Keezhattur	-	A territory of Valluvakonatiri

21.	Thazhekkad	-	A village of Valluvanad. It is a centre of trade. *Poovattani (Karinkallattani*) is seen here. A weekly *canta* is held every Monday. Cattle *canta* was also held here. *Tannirpanthal* is also seen here. Bullock-carts were used for taking cargo from one region to other.
22.	Vettathur	-	A village of Valluvanad.
23.	Kottakkal	-	It is called as Swetadurga in Sanskrit, and Venkalikotta and Venkitakotta in Malayalam. *Bhringasandesam* also called *Brahmarasandesam* a *sandesa kavya* in Sanskrit (16th century) speaks about Swetadurga as a place in Valluvanad. It sketches a vivid picture of the journey from Syananthura (Tiruvananthapuram) to Swetadurga in Valluvanad. It is identified with modern Kottakkal, a place where the chief minister of Valluvakkonatiri resided. References to Vallabhakshony (Valluvanad) Tirunavaya Vishnu Temple, *Mamankathara* of

Tirunavaya, river Bharatapuzha, Azhvancherry *Mana*, *Padeera Vadi* (Chandanakavu, Padeeram means *Chandanam* - sandal and *Vadi* means *Kavu*) Mookola *Bhgavati* temple, etc., are also found in this literary text. Reference to the presence of Zamorin at Trikkandiyur for superivising the preparations for *Mamanka Mahotsavam* are also found in this text. This shows that during this period Zamorin overpowered Valluvakkonatiri in the regions of Tirunavaya and possessed the prestigious position (*Rakshapurushasthanam*) of the *Mamankam.*

Elamkulam P.N. Kunjan Pillai in his notes to *Kokasandesam* of 14th century A.D. provides us the information that Venkita kotta was the earlier name of Kottakkal. Ullur S.Paremeswara Ayyar also expressed the view of Venkitakotta as the earlier name of Kottakkal. The

			same view is being expressed by N.V. Krishna Varier to (*Mathrubhumi weekly* 1957 August 4). It is a major centre of Valluvanad. Karuvayur Mussad, the most important minister of Valluvakonatiri resided here. Later, when Zamorin defeated and killed him, his family left the place and later settled at Puzhakkattiri and Kadungapuram in Perintalmanna.
24.	Pookottur	-	An old village of Valluvanad. The Itayur Inscription of Pookottur speaks of Valluvar (See Political Geography).
25.	Pandikkad	-	An old Valluvanad village. Place names like Valluvangad and Valluvanangad are seen here.
26.	Porur	-	The two main centres of Porur are Porur and Chathangottupuram. It is said that, the place Porur got its name from the story related to the origin of Porur Siva temple. The story narrates the rising up of fumes from a stone when the implement of a low-class

worker accidentally hit at it while clearing the forest. The present Porur Siva temple exists in the place where the fumes originated from the stone. It is said that the earlier name of Porur was Pukayur.

The story related to the origin of Chathangottupuram can be seen closely connected with the Chathangottupuram Sri.Tirumandamkunnu *Bhagavati* temple. A *Karanavar* (the eldest man of the family) of Achath Nair family (also said that, it is Paikat Nair) was an ardent devotee of Tirumandamkunnu *Bhagavati* of Angadipuram and he used to visit the temple daily, but when he felt too aged and difficult to travel all through, he prayed deep heartedly that he would not be able to visit the temple hereafter daily. Coming back, it is said

that, the Tirumandamkunnu *Bhagavati* accompanied him on his palm leaf umbrella

and stayed at the then Sastha temple. The Sastha moved to the other side due to the divinity of Tirumandhamkunnu *Bhagavati*. Thus the place got the name Chathangottupuram and the Sastha temple hereafter came to be known as the Chathangottupuram Sri.Thirumandhamkunnu *Bhagavati* temple. This story depicts the legitimization of power through the Tirumandhamkunnu *Bhagavati*. It is a way of the establishment and expansion of certain spatial organisation of the people. This tries to connect the people of one region with the other through the consecration of *Bhagavati.* In short, it introduces a human geography through these relations and practices. It also throws light on the conversion of a geographical space to a cultural space, for forming a large entity called *nadu*.

A place by name 'Ravi

			Mangalam' is also seen existing to the north-west of Porur. A very old Vishnu temple can also be seen here.
27.	Trikkalangode	-	The feud between Valluvankonatiri and Zamorin is often described as the fight between *Bhadrakali* and *Karinkali*. *Karinkalikavu* is said to be established by the Zamorin for the extension of his control to this area.
28.	Tiruvali	-	A village of Valluvanad. A famous Punna-Pala Siva temple exists here. The origin of the Punna-Pala Siva temple is connected with a low class lady. While sharpening her sickle on a stone some miracle happened. Soon she informed the matter to nearest *Janmi* family. They proclaimed it as *Siva Linga* and the temple erected on this spot is called as Punna-Pala Siva temple. It is called as Punna-Pala Siva Temple because this stone situates in between the *Punna* and *Pala* trees.
2	Tuvvur	-	Old Valluvanad

9.			
30.	Kalikavu	-	Valluvanad The *Ëdhiram* (document of property) of A.C.V. Raja helps us to learn that the hills, valley and the *parambu* of Kalikavu was the *Cherikkal* land of Vellattiri.
31.	Tachanattukara	-	A village of Valluvanad. The places like Karinkallattani and Nattukal are seen here. Megalithic remains are largely visible here. Large numbers of iron mining hills like Valluvakunnu. Choolumkunnu, Kuttankavu, Chethallur, Kodungakulam, Palodu, Athippatta Valappu (Parambu), Mudambalam Kunnu, Pilakunnu, Thengakandan Mala, Nellikunnu, Chamaparambu, Narukkode and Choladu are also seen here. Karinkalikavu and Karumalikavu are also seen here.
32.	Kottoppadam	-	A village of Valluvanad
33.	Tachampara	-	A village of Valluvanad. Remnants of old Stone Age and Iron Age are found here.
3	Mannarkkad	-	A village of Valluvanad.

4.			Large amount of paddy is said to have reached the granary of Valluvanad from the rich and fertile Tenkara paddy fields of Mannarkkad. *Kulathur Tampuran,* the 5th *Sthani* was in charge of these territories. Mannarkkad Moopil Nair was one of the border cheiftains of Valluvakonatiri.
35.	Kanjirapuzha	-	Its earlier name was Pottasseri. It is being said that, Kanjirapuzha is the half *cheri* among the 18½ *cheri*-s of Valluvanad. Pottasseri is the valley of Attappady hills.
36.	Kulukallur	-	A village of Valluvanad. Trade relations existed with Ponnani from very early time onwards. The famous Mulayankavu *Bagavati* temple exists here. Very large number of megalithic remains of different types are seen here.
37.	Nellaya	-	A typical village of Valluvanad. It is often described as a place where the beauty of Valluvanad overflows. It is leant that, large part of paddy from the rich and fertile fields of Nellaya reached the granary

			of Valluvand.
38.	Ongallur	-	Another typical village of Valluvanad. It is often described as one of the best villages of Valluvanad and is situated on the banks of riverBharatapuzha. The famous Kalladippatta weaving centre flourished here. The remnants of Nannangadi, Caves, Kodakkal, etc throw light on its early history. The remains of a fort called Ramagiri *Kotta* can also seen here.
39.	Pattambi	-	Place names like Vallur, Sankaramangalam, Kodalur, Kizhayur, Nethirimangalam, etc are seen here. The Kaithali Mahadeva temple and the Tirumi¤¤acode temple throw light on its early history. It maintained trade relations with Ponnani. The paddy, rice and hill products were taken to Ponnani through cargo vessels and brought back salt, fish and coconut oil.
40.	Kulamukku	-	A major-centre of trade (See Urban Geography)
41.	Tiruvegapura	-	A village of Valluvanad. Large number of Nambudiri

			Illams are seen here. An old Siva temple with mural paintings also exists here. It is also called as Asokapuram during the previous days. It is situated on the banks of river Thutha. Places like Rayiranallur and Ranaraganallur are situated in Tiruvegapura. Vanadurga temple and Brahndachalam also situated here. Megalithic remains are also found.
42.	Vallapuzha	-	A village of old Valluvanad
43.	Vilayur	-	Vilayur was a part of Valluvanad. It is a land where worship of *Chovva, Gulikan, Chudala Bhadrakali, Marutha, Karimkali, Parakkutty, Gandharvas*, etc. are very popular. Belief in *Odiyan* is also seen very common here. Trade relations were maintained with Ponnani. Agricultural goods and hilly products were taken to Ponnani; while fish, salt and coconut oil were brought back. Head loads and bullock carts were used for carrying goods.
4	Anakkara	-	Panniyur, the earliest

4.			Brahmin settlement and the famous Panniyur Varaha Murti temple are situated in this village. It is a place where megalithic remains like *Kudakkallu, Nadukkallu, Vattakkallu,* etc are largely seen surviving. The *Muthu Vilayum Kunnu Kshetram* of Kudallur is another centre that needs mention here. The Malamakkavu Ayyappan temple is also famous. It is also famous for *Neelathamara* (blue lotus), which is used for curing small pox.
4 5.	Chalissery	-	A village of Valluvanad. It is a well known centre of trade. It is famous for the production and sale of areca nut. Weekly markets flourished here. Place name like *Cantapura* can be seen existing here. Mukootta is a major centre of trade in Chalissery, *Uttrada Canta* (Onam) held here. *Kolattani* and *Attanipeedika* are also seen here. Place name Tannirkkode can also be found here. Chalissery is a place where the typical culture of Valluvanad can be

			traced even today.
46.	Kappur	-	Megalithic remains are largely seen here. A village of Valluvanad.
47.	Pattithara	-	Megalithic remains are largely seen here a village of Valluvanad.
48.	Nagalassery	-	A village of Valluvanad. Remains of Jaina faith can be traced here. The Kattilamadam of Chalapuram and the eighteen and a half wells of Tiruthipara are said to be the remains of Jain faith.
49.	Trithala	-	Centre of trade, weekly markets held here. Mezhathur Agnihotri, the eldest of the *Parayipetta Pantheerukulam* is believed to have lived at Mezhathur near Trithala and had conducted the 99 yagas at Yajneswaram Temple, Trithala. The famous Velliyankallu, the place where the silver trident was put on a rock by Mezhathur Agnihotri is also situated near Tirthala, on the other side of river Bharatapuzha.
50.	Tirumio¤ ¤acode	-	The famous Vishnu temple exists here, on the banks of

			river Bharatapuzha. Kulasekhara Alwar praises this centre as Tiruvittavakkode. The 11th century Chola inscription of this temple helped to identify the Tiruvittavakode priased by Kulesekhar Alwar as Tirumi¤¤acode. It is situated in Pattambi on the southern bank of river Bharatapuzha.
51.	Chalavara	-	Part of old Valluvanad.
52.	Lakkidi Perur	-	Part of old Valluvanad. The Chinakkathur Kavu is situated here. The famous *Chinakkathur Pooram* is held in this *kavu*.
53.	Vaniyamkulam	-	Part of old Valluvanad. It is a famous centre of trade. Weekly markets and cattle market are held here. Chettis from Karnataka, Tamil Nadu and Andhra Pradesh are also seen to have settled here.
54.	Koonathara	-	Typical village of Valluvanad
55.	Vadanamkurussi	-	Typical village of Valluvanad
56.	Edappal	-	Part of Valluvanad. Sukapuram Gramam- the

			earliest Brahmin settlement flourished here. The famous Dakshinamurthy temple situated here. The inscriptions of this temple speak of Valluvar.
57.	Vattamkulam	-	A well known centre of trade. *Canta* flourished here. Chettis are seen settled here. *Taipooyam* is celebrated. It is a centre of oil pressing. The famous Potturkavu and Akkikavu also existed in this village.
58.	Tavanur	-	Part of Valluvanad. The Sukapuram Inscription speaks of this village as Tavaranur. The Tavaranur *Kacham* contains rules and regulations for *uralars* against the misappropriation of temple property.
59.	Kuttippuram	-	Part of Valluvanad
60.	Tirunavaya	-	A major centre of Valluvanad. It is here the famous Mamankam held. Megalithic remains are largely seen spread here, especially at Kodakkal.
61.	Triprangode	-	Part of Valluvanad. Triprangode is situated near Tirunavaya. Reference to

			Triprangode is found in *Kokasandesam* of 14th century A.D.
62.	Ponnani	-	Part of Valluvanad. Tirumalachery Nambudiri ruled here. Tirumalachery Nambudiri was the head of the 3000 Nayars. Govardanapuram was the capital of Tirumalachery Nambudiri. The field observation of Ponnai, Tirumalachery *Kotta* etc., enables us to understand that, presently nobody calls this place as Govardanapuram, but there still exists a temple by name Govardanapuram. Tirumalachery fort is situated at Iswaramangalam in Ponnani, on the southern bank of river Bharatapuzha. This temple is located inside the *Kotta* (fort) of Tirumalachery. Vishnu in Chathur Bahu is the main deity of the temple. The style of construction of this temple is old. Presently the temple is in its decayed stage. Near the Govardanapuram temple, there is a Siva temple also in

			the fort. Its style of construction is also an old one, but that too is in its decayed stage. References to Tirumalachery and Govardanapuram are found in *Kokasandesam*. *Kandakurumba Bhagavati* temple also existed at Ponnani. The story related to the blood oozing from a stone when a low class agricultural worker sharpened her sickle on a rock and informed the matter to the nearest Nambudiri *Illam* and thus constructed the *Kandakurumba Bhagavati t*emple. It is also informed that the temple got the name *Kandakurumba Bhgavati* temple as it is found (*Kanda*) by Kurumba (Kurumba is the name of the lady who found it first).
63.	Ezhuvathuruthi	-	Part of Valluvanad
64.	Valluvambram	-	Part of Valluvanad
65.	Vengara	-	Part of Valluvanad. The Deeds and Agreement of 1832 executed by Sri. Vallabha Rama Raja of

Valluvanad Taluk, in favour of East India Company for mining raw iron helps us to understand that Vengara remained under the control of Valluvakonatiri during the 19th century A.D also.

(See Appendix IV)

6 6.	Valanchery	-	Part of Valluvanad. The Paikannur Inscription of the 10th to the 11th century recovered from the Paikannur Siva temple near Valanchery speaks of Valluvar (See Chap.3, Political Geography). At Karekkad near Kadampuzha Bhagavati temple (on the route to Tirunavaya from Perinthalmanna via Padapparambu, Kadampuzha, Vettichira, Puthenathani, Chandanakavu, Pattarnadakavu, Tirunavaya) a *Kalam* (is seen in a decayed manner. It is situated very close to the Ration shop at Karekkad. It is said that, 10,000 *para* of paddy was collected as *pattom* and stored here. It was stored in big *Pattayams*

			(A larger chest made out of wooden planks). Remnants of the decayed Mullathara (the temple where the deity of Tirumandamkunnu *Bhgavati* was consecrated and worshipped) and a large building where the *Pattayams* preserved can also be seen. It existed very close to the vast and fertile paddy fields. It is also learnt that, this *kalam* is the half *kalam* of the 'eighteen and half' *kalams* of Vellattiri (Interview with Chinnamalu of 62 years old, who cleans the temple daily; Gopalan Nair, 79 years old, Mukkadakad (The retired Village Officer Karekkad, Kadmapuzha (via), Malappuram (Dt.); Unnikrishnan Master 59 years old, Sree Padmam, Karekkad, Kadampuzha (Via); and many other local people). It might be a place for the resource collection of Valluvakkonatiri.
67.	Perumpilavu	-	Part of Valluvanad. Weekly market held, cattle market also held (see Urban Geography). The

			Sukapuram Inscription of Dakshinamurti temple at Sukapuram, Edappal speaks of Perumpilavu as the '*Kizhitu*' of Iravi Devi Amman (See Introduction and Chap.3, Political Geography).
68.	Kannambra	-	It is a place noted for hills, valley, rocks, paddy fields and *Parambu*-s. Malayar, Parayar and Cherumar were the early inhabitants of this region. The rich and fertile paddy fields in the valleys of hills attracted people from distant land to this region. The Tamil chettis were said to be the earliest settlers of this region. It is also learnt that the Nairs and Nambudiris of Valluvanad occupied the area around the same period. The field interview enabled us to understand that Kannambra was ruled by a chetti, approximately 500 years back, whose title was Tarisannavar. Due to his cruelty, people of this region appealed to Valluvakonatiri to interfere in the matter. In accordance with the orders of

Valluvakonatiri *Tarivayur Padavaliya Nayakan*, who had the title of *Chunkathachan* and was named as Ramanunni of Veettikkad reached here with a troop.

It is also said that, when the Chettiyar learnt about the arrival of the troop, he put down all his treasures in a well at Kolattoni and covered it and consecrated the idol of *Bhagavati* over it praying to look after it, till he returns.

Thus this place came under the control of Valluvakonatiri. Kannambra Nair looked after this territory with the title of Tarisannavarkkum Taravayur Pada Nair alias Valiya Nair. The earlier land records of this area mention this title (Interview with Kesavan Nair, 81 years old, Ottur house, Kannambra). It is popularly said that, the whole of the present day Alathur Taluk belonged to Tarisannavar (Kesavan Nair informed the matter that he had learnt it from his father).

			Later Kannambra Nairs turned to the side of Zamorin. Place names like Vaniampara, Neelipara, Nadathipara and Valuvechapara are also seen here.
69.	Vandazhi	-	A place with dense forests, hills, streams, etc. This territory belonged to the Nellikkalidam royal family (Tarur family) of Palakkad. The control of Valluvakonatiri can be seen extended to this region later. Hills by name Vellattirimala are seen here, which stretched to Nelliyampathy hills. Veluthakkal family who remained as the commanders of Valluvakonatiri looked after this territory. But at the time of the feud between Valluvakonatiri and Zamorin, they left the place by consecrating Mannur *Bhagavati* at Chittadi and Ayyappa at *Nilukettu* of Kulangara Veluthakkal family. Here also we can trace the connection of the people of one region with

the other through the consecration of deity. It traces the expansion of the spatial organisation of the people.

At Chittadi, the remains of an old temple by Mannur *Bhagavati* are seen. The *temple* has *Vatta Sreekovil*. It belongs to the Veluthakkal family. On the *bali kallu* of the temple, there are long inscriptions in Vattezhuttu script. Remains of Megalithic burial monuments are also seen scattered at Chittadi. Remnants of Jainism are found in the neighbouring places like Kavussery and *Veezhumala*. The rich and vast paddy fields of this region attract our special attention to this area.

70.	Pazhayannur	-	A village of Valluvanad. The ur of Pazhayan became Pazhayannur. Reference of a Kurunilamannan called Pazhayan of Mokur is found in *Padi¤¤uppattu*. He was defeated by vel Kezhu Kuttuvan Maduraikanci also speaks of Pazhyan of Mokur. Remnants of an old fort and the *canta* held on Tuesdays

			also throw light on its earlier history. The famous Pazhayannur *Bhagavati kavu* is situated here. *Chengazhi nambiar pattu* of the *Chaver* song contains reference to the seeking of the grace of Pazhayannur *Bhagavati*, which may indicate the connection of Valluvanad with Pazhayannur.
71.	Thenkurussi	}	Received as gift for the defeat of Kongan army by the combined forces of Nedumpurayur, Valluvanad, Perumpadappu and Eranadu rulers.
72.	Vilanchathanur		
73.	Vilayannur		
74	Paruthippulli	-	*Pittom* was collected from here by Mankara Nair. Mundiyan kavu and Mannu are found here. Cheramkulangara kavu of Paruthipully is said to have some relationship with the Tirumandamkunnu *Bhagavati* of Angadipuram. The belief is that, an old lower class lady with a girl from the Nottath family of Angadipuram reached Paruthippully one evening and rested near the present day *kavu* premises under a

			tree. At night they slept near the *Mindaram Mana* to the present day *kavu*. At night Tirumandamkunnu *Bhagavati* appeared before them in dream and inforrmed them about the grace of her to all believers of this *desam.* When the representative of *Mindaram Mana* reached the *Olappamanna Mana* to inform the incident, the *Karanavar* of *Olappamanna Mana* said that he also had the same sort of dream. Thus *Bhagavati* was installed at the place where the old lady and the girl took rest.
75.	Peringottukurissi	-	Remnants of Stone Age tools and megalithic remains are found here.
76.	Coyalmannam	-	A well known centre of trade. Cattle *canta* held here (see Urban Geography)
77.	Tattamangalam	-	An important trade route passed through this region (see urban geography)
78.	Nalleppally	-	Pittom was collected from here. Chondath and Angarath families were in charge of these territories. Chondath belonged to the warrior family of Puthumana

			Panikkar near Kuruva. Angarath family claimed to have belonged to Mankada royal family. They have also connection with Tirumandamkunnu *Bhagavati* temple. They also informed that the 21st *Kalam Pittu* of Tirumandamkunnu *Bhagavati* temple of Angadipuram is still conducted by the Angarath family. These families are said to have collected *pittam* from the eighteen *pathies* (ur) extending from Nalleppally to Velanthavalam.
79.	Parali (Kinavallur)	-	*Pittom* was collected from here. Members of Mankada *Kovilakam* said to have settled here.
80.	Pampadi	-	Pampadi is described as the half *Desam* of the nine and half *Desams* of Mannur Nair. A very old *Mundiyan kavu* exist here.
81.	Kongad	-	It is a major part of Valluvanad. Kongad Nair traced thier descendency from the Mankada *Kovilakam*. The story is that, two *Tampuratis* of Mankada

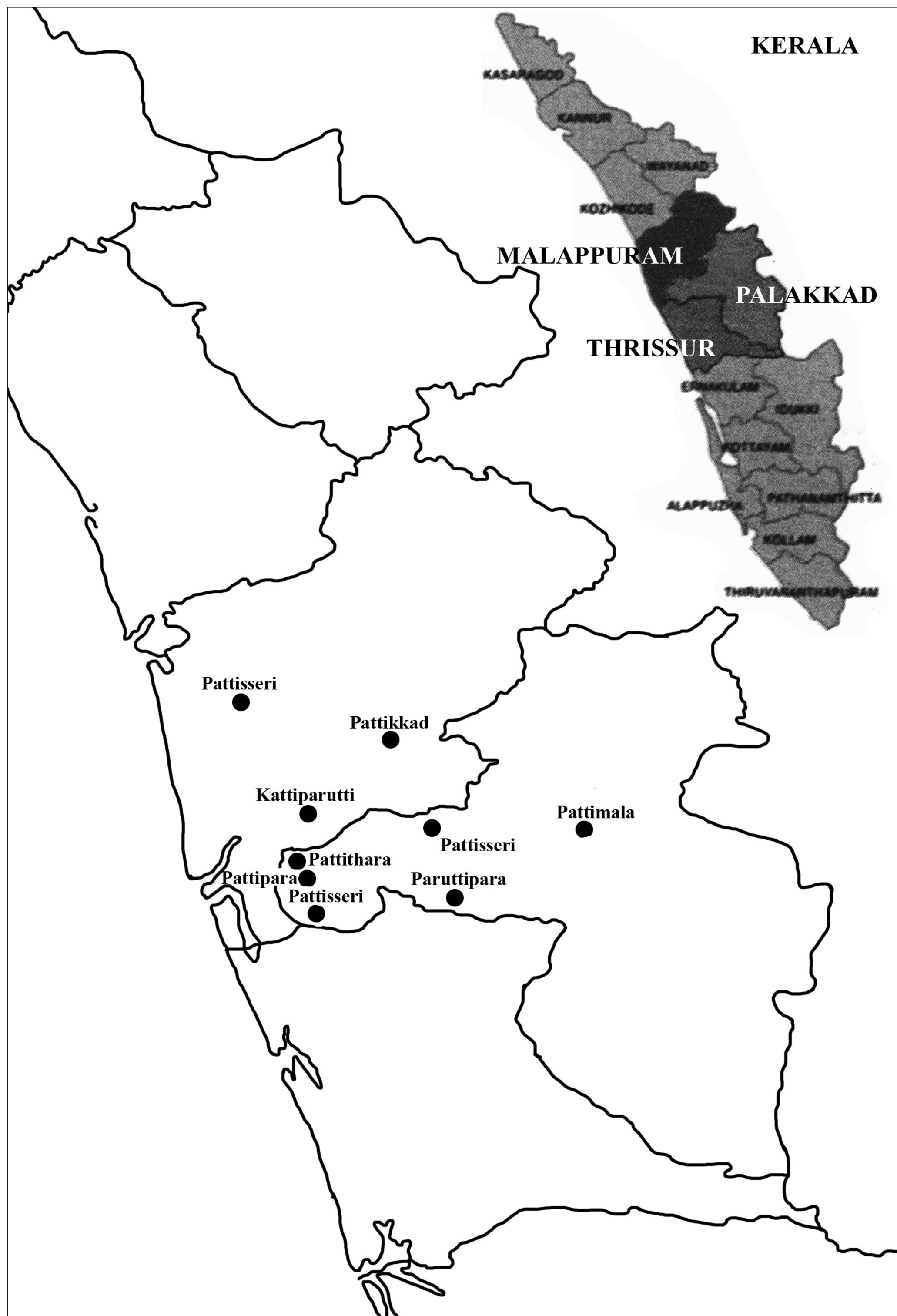
Kovilakam were going to Kongad. On the way, one of the *Tampuratis* consumed tender coconut, which was against the custom of having food and drink without bath. (The usual practice is that, no one is allowed to have food and drink without bath or after a journey). Thus these two *Tampuratis* were degraded from their status (caste) and let them settle there itself by allotting certain rights and titles, being the royal members. This event is said to have occurred about 570 Kollam Era (1395 A.,D.). *Ariyittuvazcha* of the Kongad Nairs was vested with the Pathaikkara Nambudiris of Perinthalmanna. It is said that, till very recent period also *Ariyittuvazcha* was being conducted at Kongad by Pathaikkara Nambudiri. Moreover, as the *Tampurati*s were the ardent devotees of the Tirumandankunnu *Bhagavati* temple of Angadipuram, a temple of Tirumandankunnu *Bhagavati* in the same model was also

			constructed at Kongad and the Poojas are similar to those at Thirumandankunnu. The kshetramahtmyam of Angadipuram Sree Thirumandamkunnu *Bhagavati* temple equipped us to learn that the Kongad temple was built in 1570 A.D. A portion of divinity of Thirumandamkunnu Devi was transmitted to this temple by *Aavahanam.* Tirumandhamkunnu *Bhagavati* temple of Kongad is well known.
82.	Karimba	-	Village of Valluvanad
83.	Edakkara	-	Near Nilambur Weekly market held at Edakkara.
84. 85 86 87 88 89 90	Amarambalam Vaniambalam Chaliyar Chungathara Karulayi Muthedam Vazhikkadavu Vandur Nilambur		*Pittom* was collected from all these places. Some of these types of records are seen from the private collections stored and preserved at *PuzhakkattariAkayil*, Puzhakkattiri, Perinthalmanna, Malappuram District. Also interview with A.C.V. Raja Makkarappuram, Malappuram (Retd., Master from Vadekkekkara Secondary School); Udaya

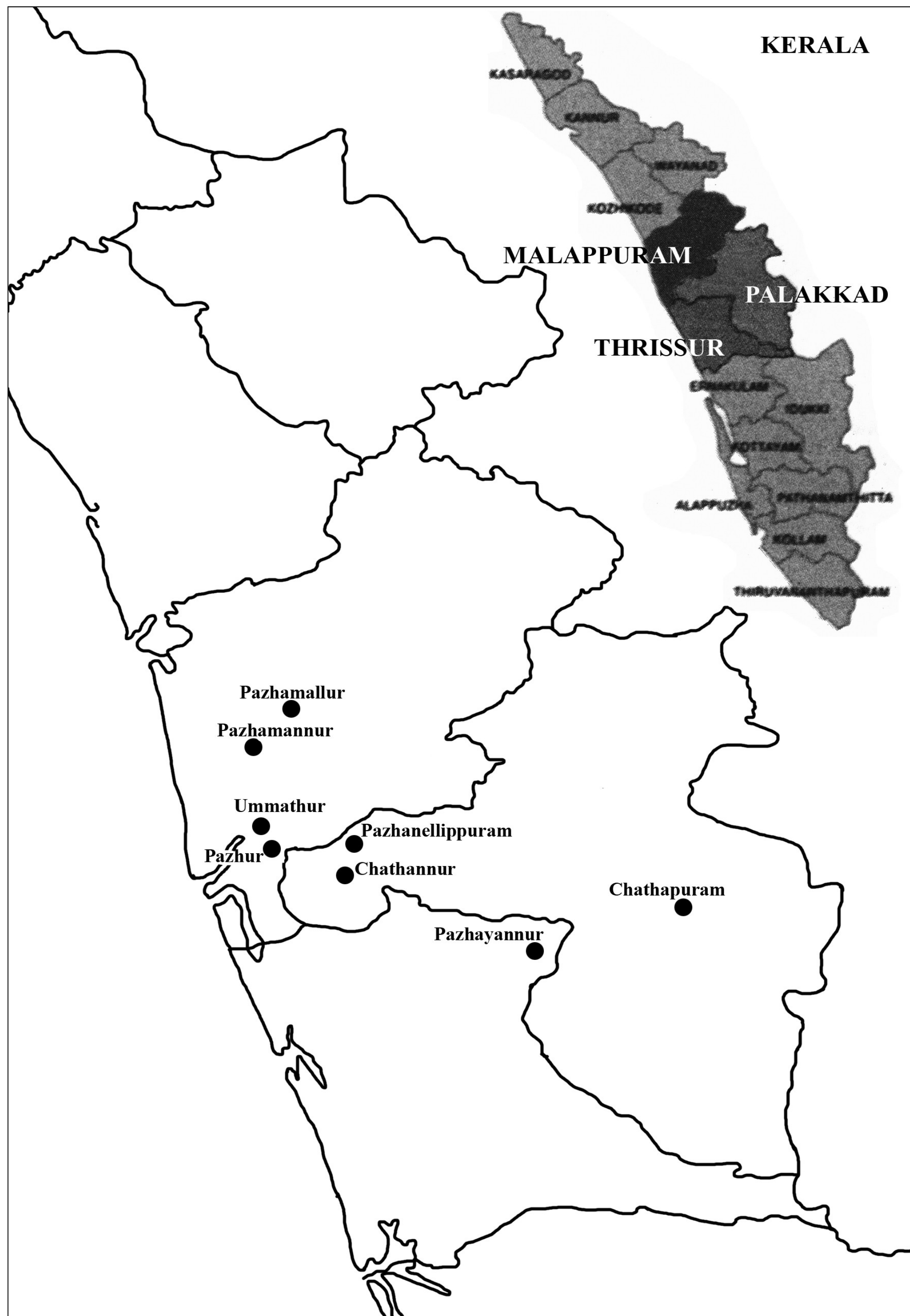
91 92			Banu Raja, Seventy years old, Kadannamanna *Kovilakam*, Chandresekhara Panikkar, Seventy years old (Rtd. master) and his son Krishnadas, Puhtumana, Nechikkad, Vattallur, Kuruva, Perinthalmanna; Vasudevan Nambudiri, Seventy two years old (Rtd. Master), Patakkara Mana, Perinthalamanna; P.N.B. Panikkar,Seventy six years old, Puthmana Nechikkattil, Vattallur (Rtd. HM AEMUP School, Moorkanad) and many others.
93.	Puthunagaram	-	A well known centre of trade. Trade routes passed through this region.
94.	Chitali	-	Hills, valleys, vast paddy fields. Malayapoti of Chitali is a well known centre of cattle worship (see Cultural Geography)
95.	Tiruvilluamala	-	Belonged to Valluvanad. Megalithic remains are largely found here. Strong traces of the influences of Jainism are found here. Settlements of weaver communities are also found at Kuttamppalli in Tiruvilluamala. Kuttamppalli

			Sari and *Dhotti* is famous all over.
96.	Kozhinjampara	-	An important trade route passed through this region.
97.	Ottappalam	-	A typical village of Valluvanad
98.	Shoranur	-	A typical village of Valluvanad
99.	Attappady	-	Belonged to Mannarkkad Mooppil Nair. Stone Age tools are recovered from places like Mukkali. Megalithic remains are also found.

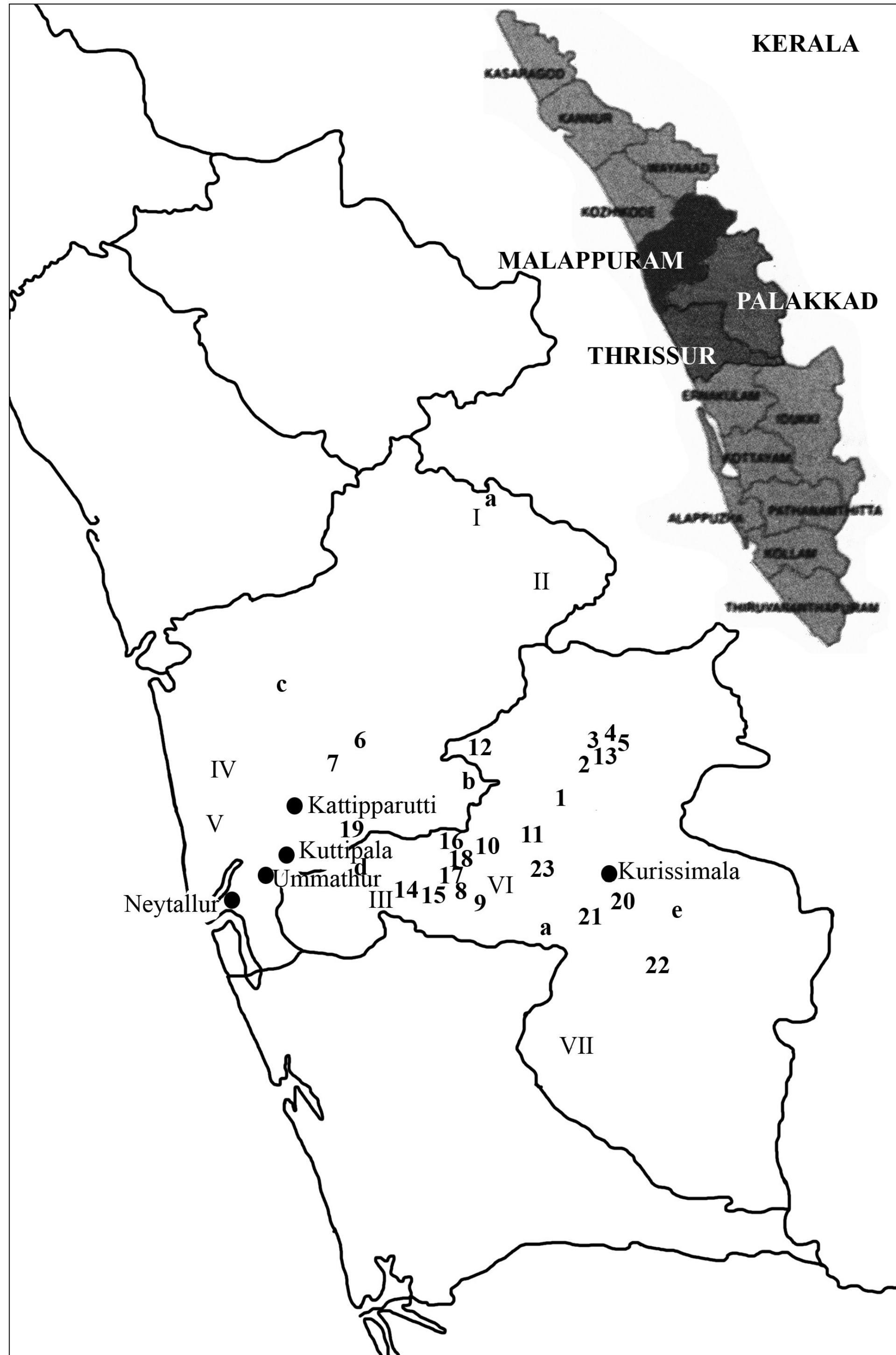
Map No: 1


KERALA
MALAPPURAM
PALAKKAD
THRISSUR
ALAPPUZHA
Pattisseri
Pattikkad
Kattiparutti
Pattimala
Pattisseri
Pattithara
Pattipara
Paruttipara
Pattisseri

Map No: 2


KERALA
MALAPPURAM
PALAKKAD
THRISSUR
Pazhamallur
Pazhamannur
Ummathur
Pazhur
Pazhanellippuram
Chathannur
Chathapuram
Pazhayannur

Map No: 3



*English alphabat shows Pala regions
Roman letters indicate Marutham regions
Numarals indicate Kurrissi regions.

Map 3

a. Palappuram
b. Palakkamzhi
c. Punnappala
d. Palathara
e. Palakkad.

I. Maruthankal (The old name of Vazhikkadavu)
II. Maruthangad
III. Maruthur
IV. Nira Maruthur
V. Vala Maruthur
VI. Maruthampara
VII. Marutam Kunnu

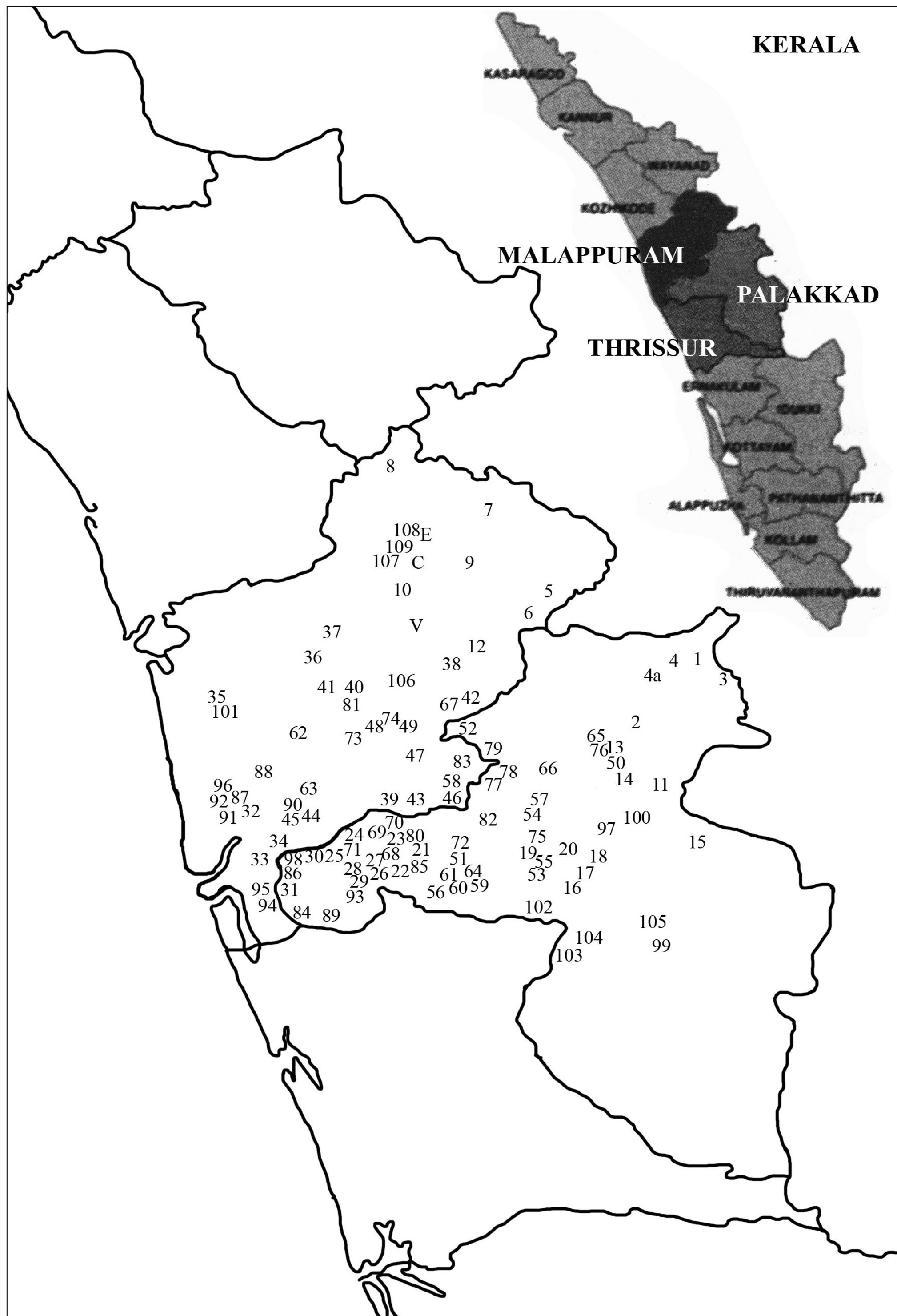
1. Karakrussi (Tachampara)
2. Mutukurussi (Tachampara)
3. Arakurussi (Arakurussi)
4. Viyyakkurussi (Tenkara)
5. Vendakurussi (Tenkara)
6. Muliyakkurussi (Nenmini)
7. Panniyamkurussi (Angadippuram)
8. Chettanakkurussi (Ananganmala)
9. Kotakkurussi (Anganmala)
10. Nalakurussi (Vellinezhi)
11. Kolakkattukkurussi (Sreekrishnapuram)
12. Nellikkurussi (Edathanattukara)
13. Edakkurussi (Tachampara)
14. Vadanamkurussi (Kulappully)
15. Katratukurussi (Chalavara)
16. Panniyamkurussi (Cherupulassery)

17.

Karumanamkurussi
(Trikkittiri)
18. Vellottukurussi
(Cherupulassery)
19. Vellottukurussi
(Elamkulam)
20. Mankurussi
(near Parali)
21. Peringotukurussi
22. Tenkurussi
23.

Vadukanamkurussi

Map No: 4


KERALA
MALAPPURAM
PALAKKAD
THRISSUR
8
7
108E
109
107 C
9
10
5
6
V
37
36
12
38
4a
4
1
3
106
41 40
81
35
101
67 42
2
74
48 49
62
73
52
65
76 13
79
47
83
50
88
66
78
14
11
96
92 87
91 32
90
45 44
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39 43
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100
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24 69
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23 80
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98 30 25
86
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27 68
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26 22
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61 64
60 59
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102
105
104
103
99

Map 4

1. Silent Valley
2. Mukkali (Palaeolithic remains)
3. Anakkatti (Menhir)
4. Kottathara (40 menhirs)

4(a) Agali (Msolithic remains)

5. Karulayi (stonage age & Megalithic remains) Bhagavati kavu)
6. Amarambalam (Stone age & Megalithic remains)
7. Vazhikkadavu(Stone age & Megalithic remains)
8. Chaliyar (Stone age & Megalithic remains)
9. Moothedam(Stone age & Megalithic remains)
10. Nilambur (Stone age & Megalithic remains)
11. Kanjirappuzha Dam area (Palaeolithic)
12. Kalikavu
13. Tenkara (Palaeolithic remains, hand axe-stone)
14. Cherakkalppadi (Mesolithic remains)
15. Malampuzha (Stone age remains)
16. Mankara (Stone age remains)
17. Mannur
18. Keralasseri
19. Pookottukavu
20. Kadampazhipuram
21. Kulukkallur
22. Ongallur
23. Vilayur
24. Tiruvegappura
25. Kulamukku
26. Vallur
27. Pattambi
28. Trithala

29. Nagalsssery
30. Pattithara
31. Kappur (Palaeolithic remains and large number of megalithic remains)
32. Tiruvavaya
33. Thavanur
34. Kuttipuram
35. Kolappuram
36. Manjeri
37. Trikkalangad
38. Tuvur
39. Pulamanthol
40. Mankada
41. Koottilangadi
42. Edappatta
43. Elamkulam
44. Edayur
45. Marakkara (Mesolithic)
46. Aliparambu
47. Anamangad
48. Angadippuram
49. Arakkapparamba (large number of megalithic remains)
50. Arakkurussi
51. Chalavara
52. Chettallur
53. Chunangad
54. Elumpulasseri
55. Elettumattamba
56. Karakkat
57. Karimpuzha
58. Kariyavattam
59. Killikkurissimangalam
60. Kulappully (Mesolithic remains)
61. Kotakkurussi

62. Kodur
63. Kulathur
64. Koonathara
65. Kottappattam
66. Kumaramputtur
67. Melattur
68. Muthuthala
69. Naduvattam
70. Nenmini
71. Pallippuram
72. Panamanna
73. Pangu
74. Perinthalmanna
75. Sreekrishnapuram
76. Tachampara
77. Tachanattukara
78. Nattukal
79. Edathanattukara
80. Vallappuzha
81. Valambur
82. Vellinezhi
83. Vettattur
84. Alankkod
85. Mulayankavu
86. Anakkara (large number of megalithic remains)
87. Anantavur
88. Athavanad
89. Chalisserry
90. Kattipparuthy
91. Kodakkal
92. Niramaruthur
93. Koottanad
94. Sukapuram
95. Vattamkulam

96. Tanalur
97. Kongad
98. Kudallur
99. Kunisseri
100. Mundur
101. Vengara
102. Lakkidi - Perur
103. Pazhampalakode (large number of megalithic remains)
104. Mayiladumpara (large number of megalithic remains)
105. Coylamannam
106. Pandikkad (Mesolithic)
107. Kunnattubhalu (Palaeolithic)
108. Valluvasseri (Palaeolithic)
109. Karimpulakkal (Palaeolithic)

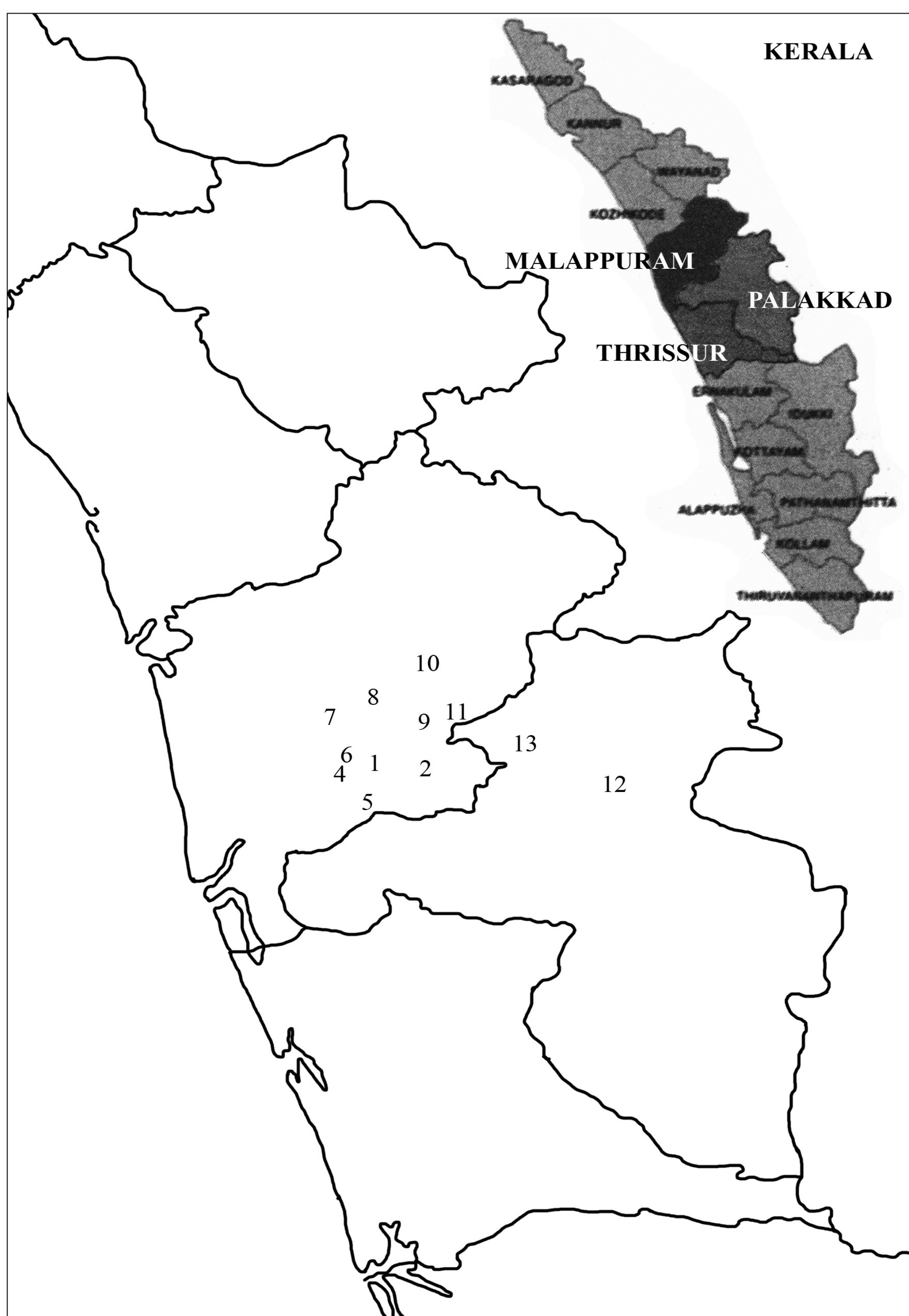
C - Chungathara - area of the collection of toll

E - Edakkara - famous for *canta*

V - Vaniambalam.

Map N0: 5

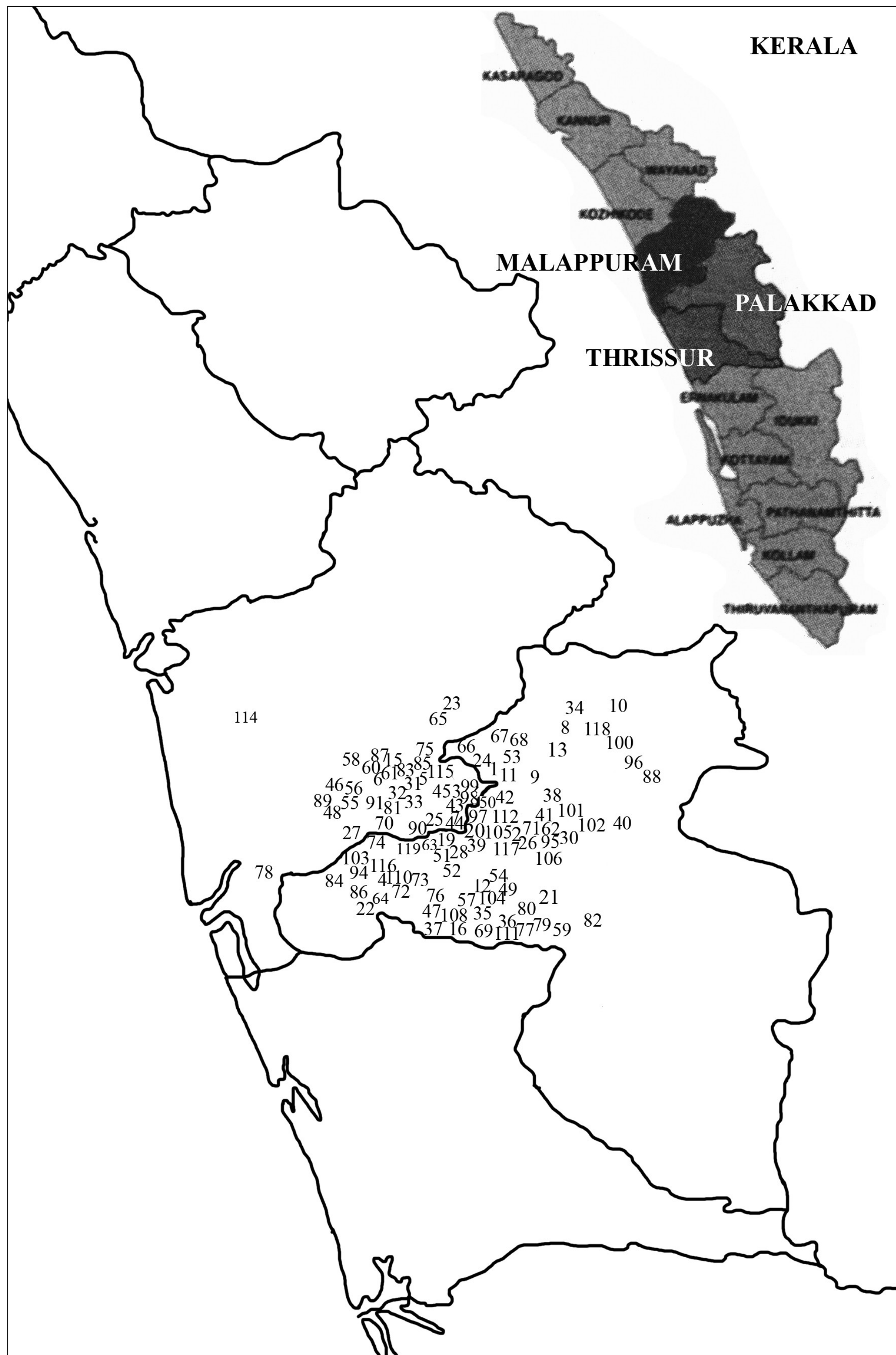
Map prepared on the basis of the data provided in appendix - V



*Marked only the Hobelies-names of the 152 villages of the hobelies provided in appendix I

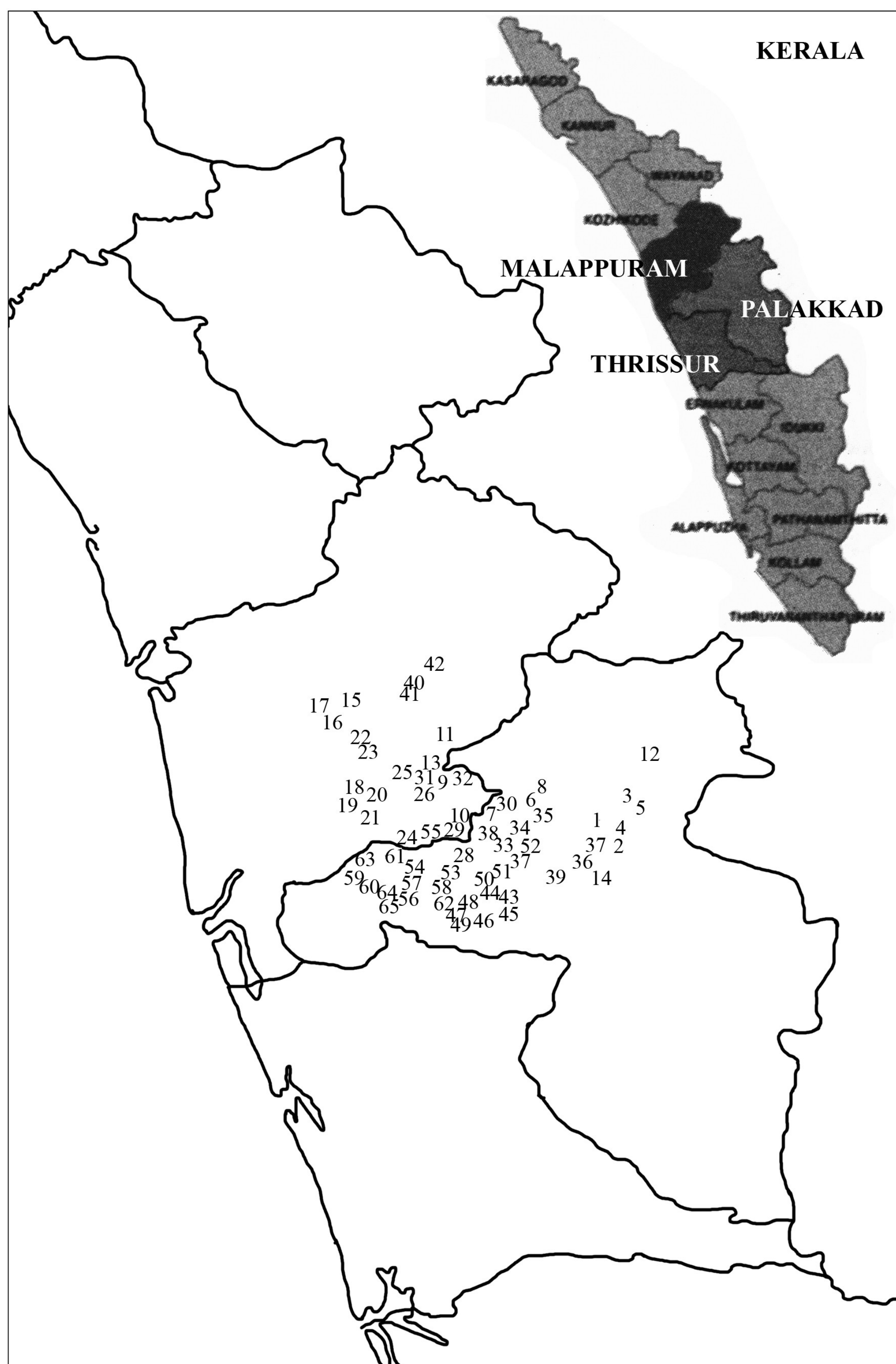
Map No: 6

Map prepared on the basis of the data provided in appendix - VII



Map No: 7

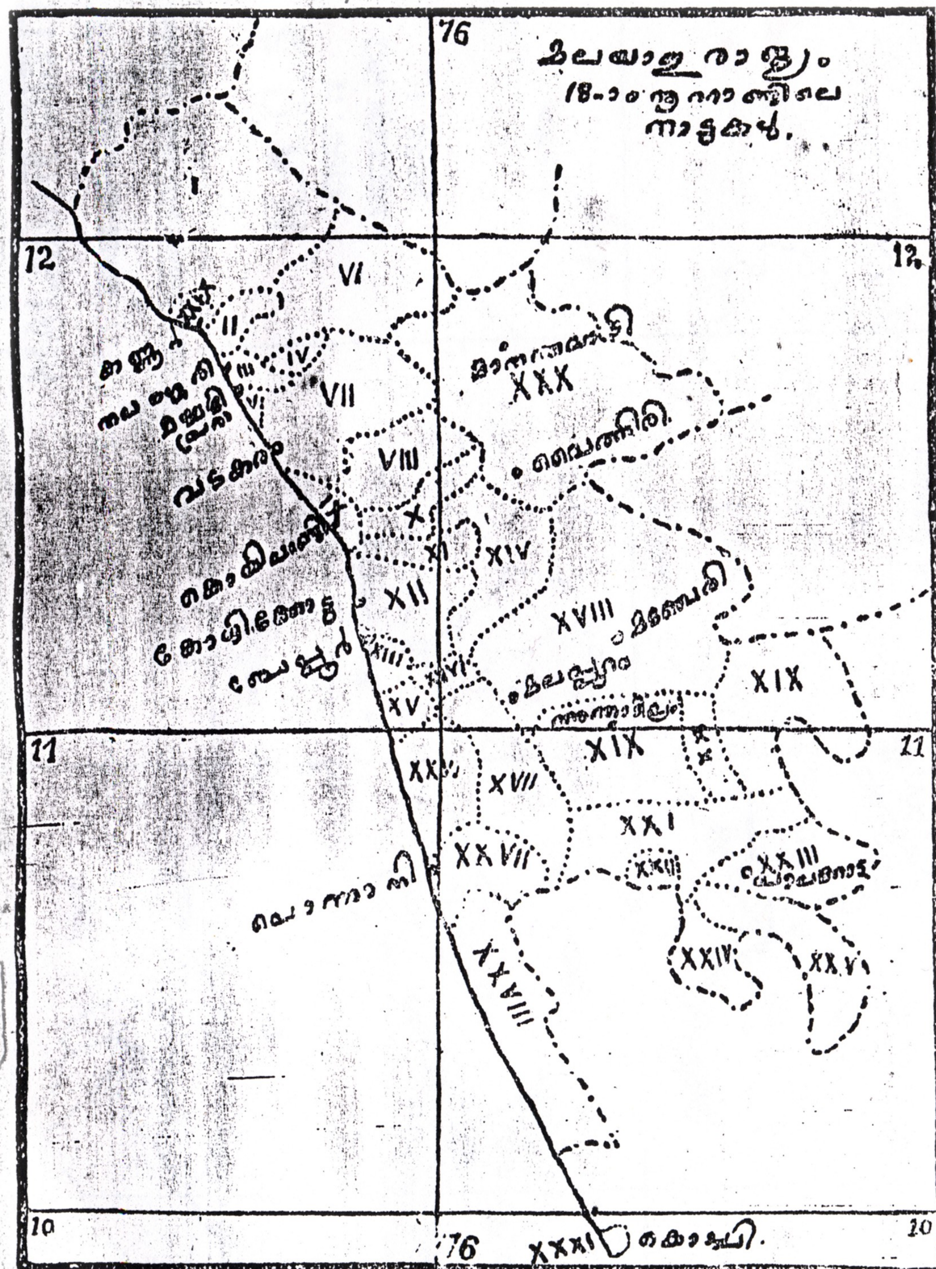
Map prepared on the basis of the data provided in appendix - VIII



Map No: 8

Rough sketch - Map of Walawanad Taluk; Malabar District.
List of selected records, serial no. 78, Regional Archives, Kozhikode.

Map No.9*

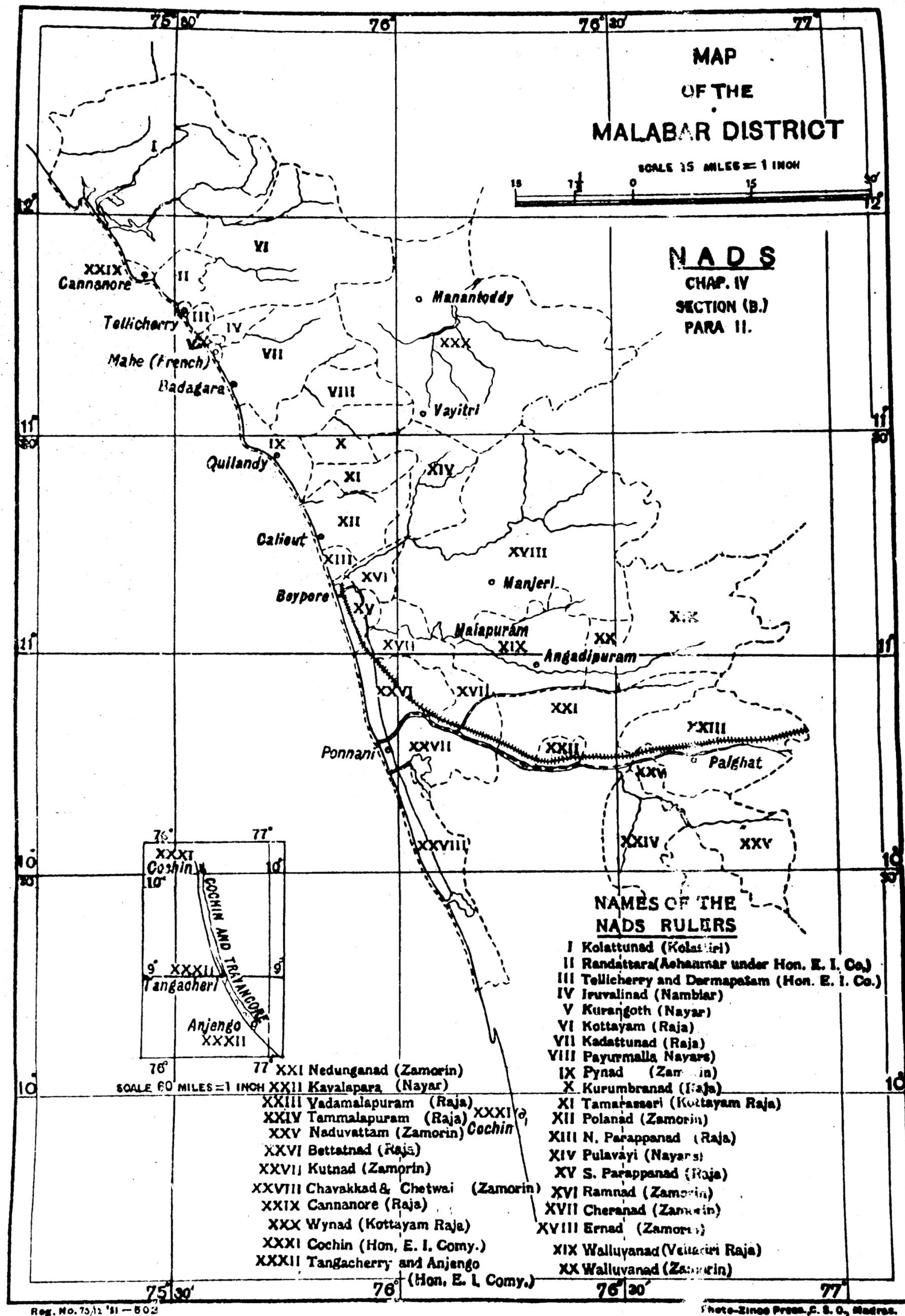


	നാട്ടുകളുടെ പേരുകൾ	ഭരണകർത്താക്കന്മാർ
I	കോലത്തനാട്	(കോലത്തിരി)
II	രണ്ടുതറ	(ഇസ്റ്റ ഇന്ത്യാ കമ്പനിയു
III	തലശ്ശേരിയും ധർമ്മപട്ടണവും	ടെകീഴിൽ അച്ഛന്മാർ) (കമ്പനി)
IV	ഇരുവഴിനാട്	(നമ്പ്യാന്മാർ)
V	കുറുങ്ങോത്ത്	(നായർ)
V1	കോട്ടയം	(രാജാവ്)

VII	കടത്തനാട്	(രാജാവ്)
VIII	പയ്യൂർമല	(നായന്മാർ)
IX	പയ്യനാട്	(സാമൂതിരിരാജാവ്)
X	കുറുമ്പ്രനാട്	(രാജാവ)
XI	താമരശ്ശേരി	(കോട്ടയത്തുരാജാവ്)
XII	പോലനാട്	(സാമൂതിരിരാജാവ്)
XIII	വടക്കൻപരപ്പനാട്	(രാജാവ്)
XIV	പുഴവായി	(നായന്മാർ)
XV	തെക്കൻപരപ്പനാട്	(രാജാവ്)
XVI	രാമനാട്	(സാമൂതിരിരാജാവ്)
XVII	ചേറനാട്	(സാമൂതിരിരാജാവ്)
XVIII	ഏറനാട്	(സാമൂതിരിരാജാവ്)
XIX	വള്ളുവനാട്	(വെള്ളാട്ടിരിരാജാവ്)
XX	വള്ളുവനാട	(സാമൂതിരിരാജാവ്)
XXI	നെടുങ്ങനാട്	(സാമൂതിരിരാജാവ്)
XXII	കവ്വളപ്പാറ	(നായര)
XXIII	വടമലപ്പുറം	(രാജാവ്)
XXIV	തെന്മലപ്പുറം	(രാജാവ്)
XXV	നടുവട്ടം	(സാമൂതിരിരാജാവ്)
XXVI	വെട്ടത്തനാട്	(രാജാവ്)
XXVII	കൂററനാട്	(സാമൂതിരിരാജാവ്)
XXVIII	ചാവക്കാട്ടും ചേററുവായും	(സാമൂതിരിരാജാവ്)
XXIX	കണ്ണൂര	(രാജാവ്)
XXX	വയനാട്	(കോട്ടയത്തുരാജാവ്)
XXXI	കൊച്ചി	(കമ്പനി)

***Taken from the Gazetteers of Malabar, Regional Archives, Kozhikode.**

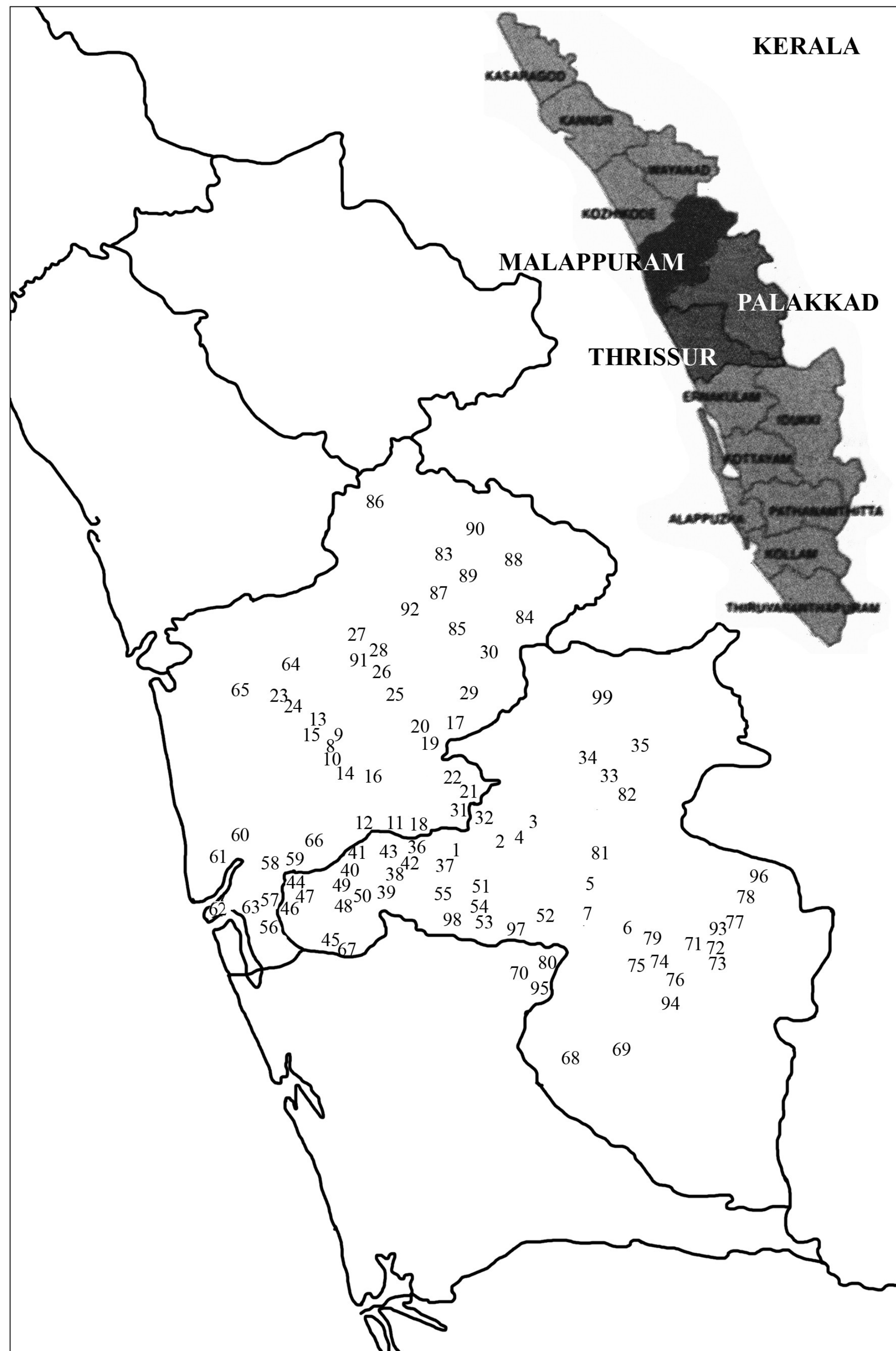
Map No. 10



Taken from William Logan, Malabar Manual, Vol:I AES, New Delhi 2004

Map No: 11

Map prepared on the basis of the data provided in appendix- XIII



GLOSSARY

A½½angidi	-	The evening market
Achu	-	Chola coin or 13th century A.D.
Angi·i	-	Shop, bazar in town or village
Attani	-	Porters' rest
Campu	-	A kind of poetic composition partly in prose and partly in verse.
Canta	-	A fair, weekly or annual market
Cerikkal	-	1. Colony or settlement of low class people 2. Land belonging to the merchant community
Cetti	-	1. Person belonging to the Merchant community 2. Title of the leader of a Merchant Corporation
Chakku	-	Oil presser
Chambrani	-	Chinese ship
Devadasi	-	Temple danseuse. The term literally means "the servant of the Lord"
Ë½akku	-	1/8 of Nili or 1/2 of u½akku
Higgling - haggling	-	Bargain
Ida´´a½i	-	4 Nili
Kival	-	Protection
K£ttupitha	-	Meeting place of routers from different parts

Kaccam	- Agreement or pact
Kannipuras	- rice gruel giving spot
Karikk°la	- Weaver
Kavu	- Place of worship
Ko¶¶a	- Basket made out of bamboo to hold paddy and other grains
Michani Gulika	- Coin
Mikini	- Coin
M£lakku	- 3/4 of a nili
Misri	- Gold coin
Mummuri	- Coin
Muram	- A fan or winnow to sift grain
Muvviyiravar	- Organisation of traders
Ni½angi·i	- The day market
Ni½i	- 8 Ëlakku or 2 uri or 4 U½akku
Nilpettenniyir avar	- Organisation of traders
Padinenbh£mi Tisai Ëyiratti Aiµµ£¤¤uar	- Merchant body or Merchant guild of the 13th & 14th Century.
Palam	- A weight, generally Rs.10 or ½ Ratal
Parambu	- a bamboo mat used mainly for drying paddy and other grains.
Pittuk£rayidal	- To hang up clothes in temples as a mark of the beginning of festivals.
Perumcanta	- great fair
Saliyas	- Weaver

Tannirpanthal	-	Water shed
Tivali	-	Collateral branch of a family.
Thiram	-	Coin
U½akku	-	1/4 of nili
Uri	-	1/2 of a nili or 2 u½akku
Va¶¶i	-	Basket made out of bamboo to hold paddy and other grains
Valaµjiyar	-	Merchant guild, Corporation of Merchants
Vallam	-	A large basket to hold grain
Vanikar	-	Trader
Vaniyan	-	Merchant
Veesam	-	Coin
Vyi½avattam	-	Once in twelve years

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Sl. No.	Name & Address	Age	Date
1.	Achutha Varier, Kadampuzha	62 years	16.2.2007
2.	Agni Sarman Narayana Mangalathu Kaupra Illam Sukapuram Edappal	80 years	9.3.2006
3.	Ammukutty Amma Vattam Thodi Pangu South (P.O.) Kolathur	71 years	3.6.2007

Sl. No.	Name & Address	Age	Date
	(Via)		
4.	Anil. A.N. Aryampilli Mana Manisseri		18.6.2007
5.	Arjunan (Chakkamchettiyar) Vaniyathara Peruvembu	55 years	11.4.2006
6.	Assan Haji Karimpanathottathil, Vaniyamkulam	74 years	18.6.2007
7.	Ayyappan (Appu) Blacksmith Pudupparambil Puzhakkattiri	50 years	24.3.2007
8.	Ali Ahammed Pariyankkad Veedu Pazhampalakkode Thottumpalla, Kuthirampara	56 years	26.12.2006
9.	Assanar Forest Watch Man Kondazhi Yookali Plantations KFDC, Kottarasseri Veedu Puthirithara Pazhayannur	59 years	24.4.2006
10.	Azhvanherry Raman Tamprakkal, Athavanad	80 years	13.8.2005 20.8.2006 6.10.20

Sl. No.	Name & Address	Age	Date
			06
11.	Babukumar Devi Nilayam Karimpuzha	48 years	15.8.2006
12.	Balachandran Master editor, Mathrubhumi	60 years	5.3.2006
13.	Balagangadharan Master Karthik Kongad	Around 70 years	9.9.2006
14.	Balan. K.P. Kalam Parambil Angadipuram	58 years	5.4.2007
15.	Basheer Pariyankkad Veedu Pattipparambu P.O. Kuthirampara	40 years	26.12.2006
16.	Bava Nechichingal Thodi Pazhampalakkode	58 years	6.9.2006
17.	Bhaskara Gutpan. E.P. Author of *Desayanam* (*Desacharithra Katha)* Samabhavini Books Kadampazhipuram 2004 Polimuram Veedu, Kadampazhipuram	83 years	16.8.20906

Sl. No.	Name & Address	Age	Date
18.	Bhaskara Guptan. V (Retd. from Postal Department) Vadakkeppattu House "Ashtami Rohini", Kadamazhipuram	72years	16.8.2006
19.	Beena Sunni Panchayat President Puzhakkattiri Panchayat		24.3.2007
20.	Chami Kollakkapadi Pampadi	61 years	4.5.2008
21.	Chandrashekhara Panicker (Retd. Master) & His son Krishna Das Puthumana Nechichikkad Kuruva Amsam Vattallur Desam	70 years 30 years	1.04.2007 29.4.2007
22.	Chandrasekhara Varier Assistant Manager Thirumandamkunnu Devaswam, Angadippuram	56 years	4.4.2007
23.	Chinnan Master Nampully Veedu Muthukurussi (P.O.) Tachampaa Mannarkkad	76 years	9.9.2006

Sl. No.	Name & Address	Age	Date
24.	Chinna Malu Amma Karekkad	62 years	16.2.2007
25.	Devaki Amma Tanikkal House Pampadi	70 years	4.5.2008
26.	Devaki Chaithanya Pazhakkattiri Angadippuram (Via)	84 years	24.3.2007
27.	Devaki Peechangode Pazhampalakode	60 years	6.9.2006
28.	Godavarma Tirumulpad Nilambur Kovilakam Nilambur	79 years	13.6.2007
29.	Gopalan Nair Mukkadakkadu Karekkadu, Kadmapuzha (Via) Malappuram (Dt.) Retd. Village officer	80 years	16.2.2007
30.	A. Gopinathanunni Mannadi Nair 'Sreeyas' Ankarath, Nalleppilly	70 years	19.6.2007
31.	Govindanunni Mannadiyar Chondath Nalleppilly, Palakkad	53 years	19.6.2007

Sl. No.	Name & Address	Age	Date
32.	Hymavathi Nethiyar Chandrathil Puthumana, Vattallur	75 years	3.6.2007
33.	Janardhanan Kumaram Chirayath Coyalmannam	56	8.09.2007
34.	Jayadevan Sree Ram Nivas Karimpuzha	47 years	15.8.2006
35.	Jayaprakash, Clerk Dakshinamurti Temple Sukpauram, Edappal		9.3.2006
36.	Jose Olakkenkil Pazhampalakkode	50 years	6.9.06
37.	Kadamban Nambudirippad Naduvath Mana, Vandur	99 years	15.6.2007
38.	Kallyani Amma Vellinezhi Mana Mangodu		15.8.2006
39.	Karthiani Amma (Rtd. Teacher) Kappad House Mankada		5.03.2006
40.	Kesavan Nair Ottur House Kannambra	81 years	13.4.2006

Sl. No.	Name & Address	Age	Date
41.	Kesavan Nambudiri, Taikkad	78 Years	9.3.2006
42.	Krishnamutri 2/Y44 Tachapuram Kalpatti, Palakkad	78yeard	8.9.2006
43.	Krishnaprasad Taikkad Hosue	42 years	14.10.2007
44.	Kunja Kizhakkekara Choolannoor	54 years	28.12.2006
45.	Kunjalan Gurukkal Changampally Kalari Edakkulam Tirunavaya	55 years	6.8.2005
46.	Kunjan Nambudiri Narayana Mangalathu Othammar Madam	90 years	6.8.2005
47.	Kunjaniyathi Tampuratti W/o Udaya Varama Raja - the former Valluvanad Raja Mankada Kovilakam		4.9.2005
48.	Kuttimalu Kondath House Kodumunda, Pattambi	65 years	9.5.2005
49.	Lakshmi Kanthan (Rtd) Tahasildhar Lakshmi Nivas, Coyalmannam	60	4.09.2007

Sl. No.	Name & Address	Age	Date
50.	Madusudhanan. M. Velichappad (Oracle) Pazhayannur, Bhagavathikkavu Mangodu House Thekkethara, Pazhayannur	50 years	24.12.2006
51.	Malayankutty, Kalam Parambil, Angadipuram		04.04.2007
52.	Manojkumar K.C. Kadannamanna Kovilakam	40 years	05.04.2007
53.	Marthanda Varma (Retd.) Aripra Kovilakam		04.09.2005
54.	Marthanda Varma Raja Aripra Kovilakam	65 years	05.04.2007
55.	Mohanan K.M. Karumanampatta Mana Vandur	51 years	15.06.2007
56.	Mundayi Kalathumpadi Pampady, Thiruvillwamala	65 years	04.05.2008
57.	Naga Ratnam Jainamedu Palakkad	80 years	08.09.2006
58.	Nalini Bai Bhadralayam Palace Road, Kollamkode	57 years	12.04.2006
59	Narayanan	48	11.04.2

Sl. No.	Name & Address	Age	Date
	Nellikkunnu, Peruvembu	years	006
60.	Narayana Menon Erakkat	71 years	14.10.2007
61.	Narayanan Namboodiri Narayana Mangalam, Kaupra Illam Sukapuram, Edappal	74 years	09.03.2006
62.	Narayanan Nambudirippad Karumanampatta Mana, Vandur	53 years	15.06.2007
63.	Narayanan. T.M. *Marar* (Retd) Devaswam Naduvil Madam Employee Tharekkad, Palakkad		8.9.2007
64.	Nambudiri. P.P.P. Padinjarappattu Mana Thiruvegappura	80 years	09.05.2005
65.	Narayanan Nambudirippad Elamkulam Mana, Elamkulam Perinthalmanna	56 years	12.06.2007
66.	Narayanan Nambudiri Narayana Mangalath Othanmar Madam	73 years	06.08.2005
67.	Neelakantan Nambudiri Chevoor Mana, Paloor	97 years	10.06.2007

Sl. No.	Name & Address	Age	Date
68.	Neelakandan Nambudiri Taikkad	79 years	09.03.2006
69.	Neelakandan Nambudiri Vellayil Mana, Tavanoor	60 years	07.10.2006
70.	Padmini (Rtd. Teacher) Vattamthodi Veedu, Pangu Padapparambu	71 years	03.06.2007
71.	P.N.B. Panicker Rtd. Master, U.P. School, Moorkanad (Puthumana, Nechchikkattil, Vattallur)	76 years	03.06.2007
72.	Parameswaran Mussad, Pallippad Sukapuram, Edappal	75 years	11.03.2006
73.	Parameswara Raja & his son Sreedhara Raja Tirumanasseri Mana, Ponnani	63 years 36 years	02.09.2006 05.10.2006
74.	Parameswaran Nambudirippad Pataikara Mana, Perinthalmanna	70 years	20.08.2006, 14.09.2006, 08.10.2006

Sl. No.	Name & Address	Age	Date
75.	Parayil Bavutty Haji Pangu, Padapparambu	75 years	24.03.2007
76.	Ponnumani & Kesavan (Kudiyans of Mankara Nair) Konnanpura, Mandalakodu, Kottayi	68 years & 71 years	13.04.2008
77.	Prabhakaran Nair Lakshmi Nivas, Tiruvalathur and his wife Kanjana, Post Master Tiruvalathur Post Office	70 years 60 years	09.05.2005 27.05.2007
78.	Prakash Ramachandra Nilayam, Karimpuzha	38 years	15.08.2006
79.	Radha K.C. Kadannamanna Kovilakam		04.09.2005
80.	Raghavan (Oracle, Mannampully Kavu) & Thankan (Velayudhan) Kottakkal Veedu, Kottayi Mundyan Kavu	62 years 59 years	13.04.2008
81	Raghavapisharadi	72	08.09.2

Sl. No.	Name & Address	Age	Date
	Azhakath Mahadeva Temple Azhakath Pisharam		007
82.	Raghu Master Muthuthala, Parudur, Ottappalam		02.05.2005
83.	Dr. Rajan Chunkath Govardhan, M.G. Nagar Njangattiri (P.O.), Pattambi - 679 311	56 years	10.05.2005
84.	P.K. Raja Gopalan S/o A.C.K. Raja - former Valluvanad Raja, Ayiranazhi Kovilakam		04.09.2005
85.	Raja Rajan Kadamma Manna Kovilakam		04.09.2005
86.	Rajendran Master (Rtd. Master, Puzhakkattiri L.P. School) Raj Bhavan, Aripra (P.O.)	73 years	31.03.2007
87.	Ramachandran (Kalampattu Expert, Thirumandhamkunnu Temple), Kallattu Kunnathu, Perumudiyur, Pattambi	70 years	05.03.2006
88.	Ramachandran (Village Man, Maranchery village), 'Madhavam', Iswaramangalam (P.O.)	32 years	05.10.2006

Sl. No.	Name & Address	Age	Date
	Thavanur, Ponnani		
89.	Ramachandran Embranthiri Tirumittacode Anchumoorthi Temple Temple *Santhi,* Narayanamangalam Maavundiri Kadavu Tachangad, Via Nellaya		08.09.2007
90.	Ramachandran Master (Rtd. L.P. School Master), Nemath Illam, P.O. Vattallur	76 years	29.04.1007
91.	Ramakrishnan Chenganniyur		09.09.2007
92.	Rama Narayanan M.C. Mankada Kovilakam	73 years	04.09.2005
93.	Rudran Nambudiri Panniyur	62 years	11.03.2006
94.	Rugmini Amma (Puthumana Amma) & Sathi Devi Puthamana Nechikkattil	66 years 61 years	01.04.2007
95.	Sahadevan S/o Andu Coyalmannam		3.09.2007
96.	Sankarankutty Varier Panniyur	62 year	13.03.2006

Sl. No.	Name & Address	Age	Date
		s	
97.	Sankara Narayanan P.M. Embranthiri, Paikannur Siva Temple Arya Nivas, Paikannur (P.O.) Kuttippuram (Via)	65 years	09.12.2006
98.	Sankaran Mussad Pulamanthole Mana, Pulamanthole (PO)	48 years	09.06.2007
99.	Sankara Narayanan Valiya Anthur Veedu Coylamannam	72 years	08.09.2007
100.	Santhakumari P.K. & Sreedharan Puzhakkattiri Akayil Puzhakkattiri, 679 321	64 years 69 years	31.03.2007 6.04.2007 7.04.2007 8.04.2007
101.	Sathi (Niece of Madhavan Nair, the last Adhikari), Kannenkalath Adhikaripadi, Marancheri (This family looked after the Azhvanchery Mana at Marancherry)	66 years	07.10.2006
102.	Savithri M.C. and her husband P.C.K. Raja, Mankada	75 year	04.09.2005

Sl. No.	Name & Address	Age	Date
	Kovilakam	s 76 years	
103.	Savithri Tampurati Rtd. as HM from Zamorin's High School, Aripra Kovilakam		04.09.2005
104.	Sivaraman Nair Vella Velletheri House Chala Kulangara Coylamannam Madhavi Kutty D/o Sivaraman Nair	85 years 51 years	07.10.2007
105.	Sreedevi Antarjanam (Niece of E.M.S.) Attupurattu Mana and her son Narayana Bhattathiripad	89 years 61 years	12.06.2007
106.	Sreenivasan Chethana, Angadippuram		04.04.2007
107.	Sukumaran Machingal Muthukurussi	79	13.10.2007

Sl. No.	Name & Address	Age	Date
	Thachampara, Mannarkkad		
108.	Sundaran, Kizhakkekara Choolannur	40 years	28.12.2006
109.	Sunil S. Nath Chondath, Nalleppilly	46 years	19.06.2007
110.	A.C. Surendra Raja Ayiranazhi Kovilakam		4.9.2005
111.	Thankkal Vaniyamthara Kulavanmukku Coyalmannam	69 years	7.10.2007
112.	Thankamani. K.C. (Rtd Teacher) Kadannamanna Kovilakam		4.9.2005
113.	Udaya Bnu Raja Kadanna Manna Kovilakam (11th Sttani of the Kuruvazhchacha) Radhalayam, Vilayur Palakkad (Dt.)	70 years	9.6.2007 10.6.2007
114.	Uma, Mankada Kovilakam		4.9.2005
115.	Unnikrishnan. C.C. Chandrathil Cheeramath Kuruva, Makaraparambu Malappuram	75 years	1.4.2007
11	Unnikrishnan Master. M.	59	16.2.20

Sl. No.	Name & Address	Age	Date
	Sree Padmam, Karekkad Kadampuzha (Via)	years	07
117.	Vaidyanathan Vaidyar Madam, Karimpuzha	60 years	15.8.2006 16.8.2006
118.	Vamanan Nambudiri Othanmar Madam	57 years	6.8.2005
119.	Vasudevan Post Master, Karimpuzha	47 years	15.8.2006
120.	Vasudevan Nambeesan Kudakathu Pushpoth House Vadakkumpuram Valanchery	80 years	16.2.2007
121.	Vasudevan Nambudiri (Rtd. Master) Pataikara Mana	72 years	8.10.06
122.	Vasudevan Mussad, Pallippad Sukapuram, Edappal	85 years	13.3.2006
123.	Vasudevan Nambudiri (Rtd. Teacher) Kakkattu Mana, Thiruvegapura		9.5.2005
124.	Vasudevan Nambudiri (Rtd. Master), Palanattu Mana	57 years	9.6.2007

Sl. No.	Name & Address	Age	Date
125.	Velayudhan Pullattu Parambil Choolannur (P.O.), Palakkad	74 years	28.12.2006
126.	Velayudhan C.T. Kizhakkekara Choolannur	75 years	28.12.2006
127.	A.C. Venugopal Raja (Rtd. Teacher) Devipadam Near Tirumandhamkunnu Bhagavati temple Angadipuram		5.3.2006
128.	Venugopal. K.V. (Engineer) Kolappura Veluthakkal Vandazhi	59	22.06.2008
129.	Venugopal Veluthakkal House Vandazhi		23.06.2008

HISTORICAL GEOGRAPHY OF VALLUVANAD

Synopsis

The purpose of the present study is to trace the Historical Geography of Valluvand. Geography has played an important role in shaping the history of a region. The study is aimed to reveal how human beings interacted with nature to form livelihood patterns, modes of production and distribution, their social and cultural life, institutions of power and domination and such other factors. The historical significance of a region depends mostly on the nature of topography, resources and productive patterns of the terrain. This examination intends to shed light on the various aspects of Valluvanad like Agricultural Geography, Urban Geography, Political Geography and Cultural Geography. But as the source materials are too scanty in drawing these aspects of Valluvanad, the study is mainly intended to carryout with the help of field observations and interview. These observations

are further corroborated with all available scattered evidences found in inscriptions and literary works. Subjects like Archaeology, Anthropology, Onomastics, Geology and Geography are also highly helpful in understanding the different stages of the evolution of the human past of the area under study. The Archival documents like, village settlement Registers, documents like Deeds and Agreements, and other rare collections also helped the study largely. Records like Rayaroth family records, Manuscripts at the Azhvanchery *Mana*, Kavalappara records (preserved in the Department of History, University of Calicut) Palm leaf records preserved in the Pulamanthol *Mana*, the private collections of land records at Puzhakkattiri Akayil, Puzhakkattiri, Perinthalmanna, private collections preserved at Pataikkara *Mana*, Perintalmanna, etc also provided materials essential for the present study. The *Grama Panchayat Vikasana Rekhakal*, Taluk and Village records, evidences in the forms of

customs, traditions, myths and legends, etc. also helped it to a great extent.

The peculiarity of the region under discussion is the undulated nature of the terrain, which include hilly regions, slopes, plains, river valleys, etc. In historical studies, regions have been considered as a fragment of the whole or as a part of macro-history. According to Romila Thapar, "at the geographical level, the importance of regional history needs no bush. It encourages the search for and often the discovery of new sources ranging from archaeological to archival. This inevitably leads to new questions, which raise the study from information to fresh interpretations. This in turn help us to redefine the pattern of the region".

The area of the present study lies in the south and south-east of Eralnadu. To be more clear, it spreads over the regions of the present Thrissur, Malappuram, Palakkad, and Kozhikode districts. The chief of this territory bore the hereditary title of Rij¿ekhara or Riyiran (S.I.I. Vol.V. Nos 772 & 775). A chief of this terrirtory, Valluvanad Udaya

Iriyaran Sittan, figures as witness to the Jewish copper plates of 1000A.D., issued in the 38th regnal year of Bhaskara Ravi Varma (E.I. Vol. III. p. 68 ff). A member of this chiefly family named Vellan Kumaran distinguished himself in the battle of Takk°lam (A.D. 949) fighting it on the C°la side on behalf of the C®ras. Incidentally, it was this Vellan Kumaran who became famous as the ascetic Caturi¸a¸a Pa¸di¶a and got attached to *matha* of Tiruvo¤¤iy£r (Tiruvo¤¤iy£r inscription A.D. 959 - E.I. Vol. XXVIII. p.293). Valluvanad is designated as Vallabharshtra in Tiruvo¤¤iy£r inscription of A.D.959 and the chief of it as Rija¿ekhara. This chiefly house also maintained a body of hundreds called Arun£¤¤uvar. The body of Arun£¤¤uvar (The 600) of Valluvanad finds mention in an undated C®ra Inscriptions of the 10th century from Irinjalakkuda, which reveals the strength and status of Valluvanad. (*Iccerikkal Valluvanittu arun£¤¤uvarkkum Kaval* - M.G.S. Narayanan, *Perumals of Kerala*, Calicut 1996, pp. 97-98, Idem, *Index of Cera Inscriptions,* companion volume of the Ph.D thesis, University

of Kerala, Trivandrum, 1972). Certain stone inscriptions of the 10th and the 11th centuries of the Cera period recovered from Cokiram, Paikannur, Pukkottur and Tavaranur contain references to Valluvar, Rayira, etc (S.I.I Vol. 5, Nos. 772-775, ARE No. 208-211 of 1895). The inscriptions of Sukapuram help us to assume that, Valluvanad had some connection with Perumpilavu. This inscription mentions Perumpilavu as the *Kihzitu* of *Iravi Devi Amman* (S.I.I. vol. 5 No. 772, ARE No. 208 of 1895).

The *Chaver* songs like the *Chengazhinambiar pattu* contain references of the seeking of the grace of Pazhayannur *Bhagavati*, which may indicate the connection of Valluvanad with Pazhayannur. In the same way, the existence of hills by name *Vellattiri mala* at Vandazhi also may suggests its connection with Vellattiri (Valluvanad).

Moreover, the remains of an old temple, presently called as Mannur *Bhagavati* temple, was unearthed recently from Chittadi of the Vandazhi Panchayat of Palakkad district. The remains of a

broken idol of goddess in granite stone and a *Vattasreekovil* were discovered from underneath the earth (Site observation and Interview with the members of the Veluthakkal family and other local people of the area). A long inscription in *Vattezhuttu* script is also found on the *balikallu* of the temple. At present, this temple belongs to the Veluttakkal family of Vandazhi. The Vellattiri hills exist in the same Panchayat, which extends to Nelliyampathy hills. Remains of Megalithic burial monuments are also seen scattered at Chittadi. Remnants of Jainism are also found in the neighbouring places like Kavassery, and Veezhumala. The rich and vast paddy fields of this region attract our special attention.

According to *Keralolpatti* tradition, the region of Tirunavaya and the right to preside over the ancient twelve yearly festival of *Mamanka* (Mahamagha) held there, originally belonged to Valluvanad rulers. During the medieval period this royal family of Valluvanad was known as the *Swarupam* of Arangode (K.V. Krishna Iyyer,, *The Zamorins of Calicut* p. 45). They are considered to

belong to the *Samanta* sub-caste. The *Manipravalam* works *Unniccirutevicaritam* of 14th century A.D. contain references to "*Valluvanad maha simanta samooham*". Reference to *Valluvanagarappalli Jayanti* is found in *Unniyaccicaritam. Leelatilakam,* another *Manipravalam* work of 14th century A.D. speaks of Vellappanad, which is identified as Valluvanad.

It is discussed as one of the traditional divisions of the *Ceras* of Mahodayapuram by early writers. The rulers of this regions were also called *Arangottu Utayavar,* but were generally known by the title Valluvakkonatiri. They were also known by other titles like *Chathan Kotha, Sree Vallahban, Vallabhan, Vallodi* (Valluva Ati) *Vellattiri, Arangodan* and *Rayiran Chathan*. (*Keralolpatti Kilippattu*, Important Deeds and Agreement and other documents of Valluvakkonatiri preserved in the Regional Archives, Kozhikode, the documents privately owned by the members of the royal family of Vellattiri, etc.). They were also called Valluvar in *Cera* inscriptions (S.I.I. Vol. 5 Nos - 772 - 775, ARE 208-211 of 1895), Paikannur inscription

of the siva temple, Paikannur, near Valanchery, Itayur Inscriptions of Pukkottur, etc.)

Tradition also provides us ample evidences for assuming that Valluvanad had played an important part in the history of Kerala from the earliest times till a very recent date. Since the early history is shrouded in obscurity, it is proposed to move from known present to the unknown past for tracing out the historical geography of Valluvanad. The village Settlement Registers of the British period are taken as a marker for drawing the boundary of Valluvanad.

The present study consists of 5 chapters. The first chapter Agricultural Geography sketches the different stages of agricultural practices in different periods in Valluvanad in accordance with its geography. It also sketches the geography, soil types, climatic conditions, forest regions, etc. of the study area which greatly influence the agricultural practices. An attempt is also made to trace out the human occupation of region in different stages with the help of the study of place names, archaeology, anthropology and ancient

literary works. The growth of population necessitated bringing more and more fresh soil under cultivation. These types of agrarian activities and their ongoing expansion gradually led to the rise of the regional or local powers.

As the title reveals, the second chapter discusses the Urban Geography of Valluvanad. In this chapter an attempt is made to reveal the different levels of marketing centres. *Canta*-s, *a¸gi·i*-s, etc. are seen largely spread throughout the region. Their existence is traced with the help of place name study, and also with the help of literary works and inscriptions. The *attani*-s, *tannirpanthal*-s, *kanjipura*-s and the similar type of remains helped largely in drawing the old trade routes and centres of trade. The remnants of heterodox religions like Jainism and Buddhism also helped to identify certain important trade routes and centres of trade. The presence of several groups of trade organisations like *Padinenbh£mi Tisai Ëyiratti Aiµµ£¤¤uvar, Valaµj ¢yar, Nilpette¸¸iyiravar, Muvviyiravar, Nini·e¿is, Nagaram,* etc. are known from the evidences seen

in inscriptions and literary texts of medieval period. The horse merchants of Kulamukku are seen in the Chola inscriptions of the 11th century A.D. The inscriptions of the 12th to the 13th century A.D., recovered from Karnataka mentions the traders of Kulamukku *Pattana*. It also tells us that some of these merchants were the chiefs of the *Nini·e¿*is - the Itinerant merchant body. The merchant communities like Manavalas, Muthans, Tarakans, Mannadiars, Muthaliyars, Vadukans, Chettis and their commercial activities are also discussed.

The third chapter, Political Geography of Valluvanad traces the rough boundary of Valluvanad at different stages right from the 10th century to the 19th century A.D. with the help of inscriptions, literary accounts, the accounts of Portuguese, Dutch, Mysore, and the village settlement Registers of the British period.

The fourth chapter, Cultural Geography of Valluvanad, discusses the peculiarities of various cultural activities of the region. The development of human beings through the ages and their

response to the surroundings are also discussed. An attempt is made to describe the pastoral settlement, evolvement of the belief system through the ages and the allied activities in connection with this belief system. It also discussed the later developments in human activities with the coming of the trading communities, heterodox religions and also the Brahmins in this area.

The fifth chapter is Conclusion. A resume of the early chapters and findings which emerge from the study as a whole are given in the concluding chapter.

Appendices, charts, Tables, Maps Glossary, Abbreviations and Bibliography are also provided.

To conclude, studies of this type are highly essential in the sense that the regional components play an important role for knowing the history of a nation to a large extent.

HISTORICAL GEOGRAPHY
OF
VALLUVANAD

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DEPARTMENT OF HISTORY
UNIVERSITY OF CALICUT

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